







1996104502

rema 1834

8189/1-5

CANTVS PRIMVS

AN HOWRES RECREA-
tion in Musicke, apt for Instru-
mentes and Voyces.

Framed for the delight of Gentlemen
and others which are welaffected to that qualitie,

*All for the most part with two trebles, necessarie for
such as teach in priuate families, with a pray-
er for the long preservation of the King
and his posteritie, and a thankesgiving for
the deliuerance of the whole estate
from the late conspiracie.*

By RICHARD ALISON
Gentleman and practitioner
in this Arte.

Anfranch.

1804.



LONDON

Printed by Iohn windet the Assigne of William Barley,
and are to be sold at the Golden Anchore in
Pater Noster Row. 1606.

19961204502

16ma 1834

B 1291

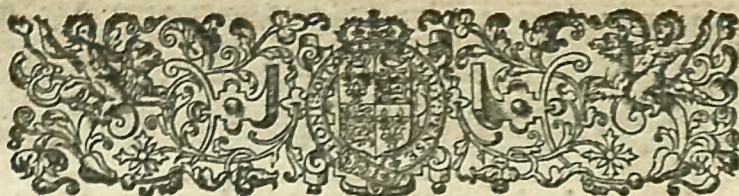




To the right vworthily hono-
red and most free Respecter of all vertue,
his chiefly esteemde and singular
good patrone Sir Iohn Scudamore Knight.

How noble, how auncient, and how effectuall the Arte of Musicke is; many excellent discourses of Theoristes deeply learned in the science haue already so confirmed & illustrated, that it might seeme as much arrogancie in me to attempt the prayse thereof, as it argues malice or ignorance in such as seeke to exclude it out of diuine, or humane societie. I will onely alledge one testimonie out of an Epistle, which that auncient Father Martin Luther did write to Sentelius the Musician, which is so ample in commendation of this art, that it were superfluous to adde any other. Musicke, saith he, to Diuels we know is hateful and intollerable, and I plainly thinke neither am I ashamed to auerr it, that next to Theologie, there is no Arte comparable with Musicke: for it alone next to Theologie doth effect that, which otherwise onely Theologie can performe, that is, a quiet and a chearefull minde. Now if Musicke merites so high a place, as this holy man hath giuen it, can wee deny loue and honour to them, that with their grace and bounty raise the professors thereof? Or to whome shal we that labour in this qualitie, better recommend our workes, then to our patrones and benefactors? Receiue therefore (most honoured Knight and my worthiest Patrone) the fruites of your bounties and the effects of those quiet dayes, which by your goodnes I haue enjoyed. And as the glory of a new finish house belongs not so much to the Worke-man that built it, as to the Lord that owes it, so if any part of this new worke of mine can excite commendation, the grace is chiefly yours, though the labour mine. But because there is no man more distrustfull of his owne endeuours then I am my selfe, by the weakenes of my nature: I beseech you receiue my labours howsoeuer into your protection, whose worth can best countenance the from misfortune, & spirit defend them, I will onely assist you with a poore mans bounty, I meane my many humble prayers to the highest protector, beseeching him to blesse you with long life and prosperity to his glorie and our comforts, that must euer owe you our service and loue.

Your VVor.
wholy deuoted



THE TABLE.

Songs to 4. voyces.

The man vpright of life.	I
He onely can behold.	II
O heauie heart whose harmes,	III
In hope a King doth goe to war.	IIII
Though wit bids wil to blow retreate.	V
But yet it seemes a foolish drift.	VI
I Can no more but hope good hart.	VII
Who loues this life from loue his loue.	VIII
My prime of youth, my feast of ioy.	IX
The spring is past, and yet.	X

Songs to 5. voyces:

Rest with your selues.	XI
For lust is fraile, where loue.	XII
Shal I weepe and shee a feasting.	XIII
Can I abide this praunsing.	XIIII
The sturdie rocke for al his strength.	XV
The statly stag that seemes so stout.	XVI
VVhat if a day or a month or.	XVII
Earthes but a point to the world.	XVIII
There is a garden in her face.	XIX
Those cherries fairely do inclose.	XX
Her eyes her eyes like Angels.	XXI
Behold now prayse the Lord.	XXII
O Lord bow down thine eare.	XXIII
The sacred quire of Angels.	XXIIII

FINIS.



He man vpright of life .ii. whose guiltles



heart is free from all dishonest deeds from al dishonest



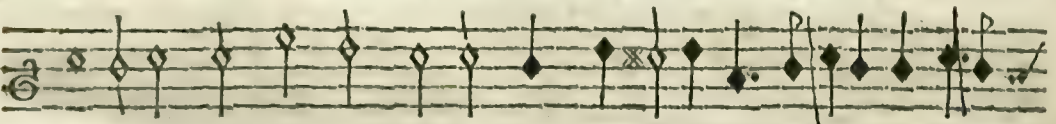
deedes, .iii. or thought of vanitie, that man whose silent dayes in



harmeles ioyes are spent, whom hopes cannot delude, de-lude, nor sorrow



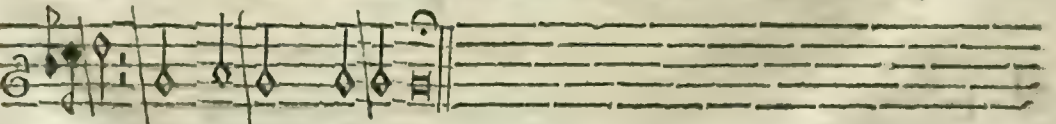
discontent, whom hopes canot delude, whom hopes cannot delude, nor sorrow



discontent, that man needs neither towers nor armor for de-fence, nor seeret

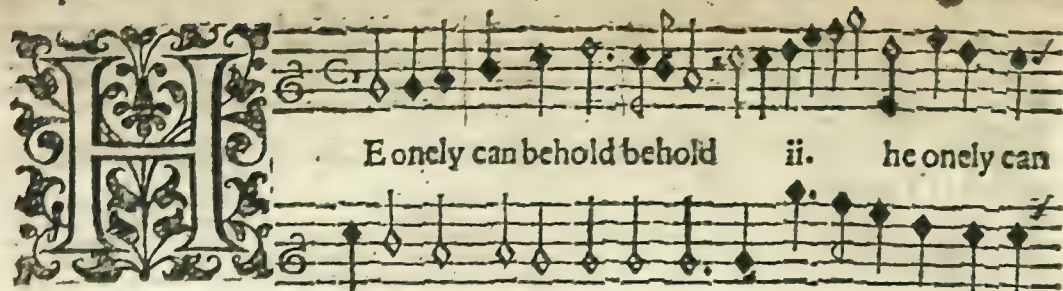


vautes to flie, .ii. from thunders vio-lence, nor seeret vautes to flie



to flie from thunders violence.

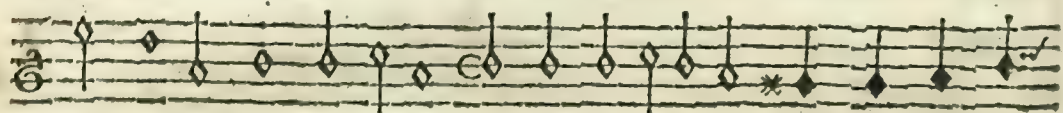
The first verse.



behold with vnaffrighted eyes, the horrors of the deep, &



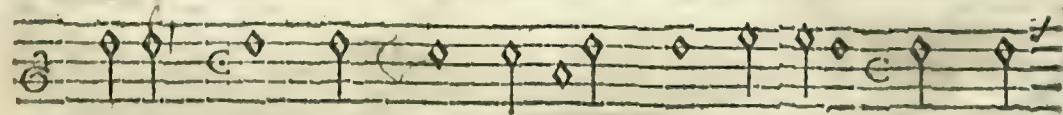
ning scorning, (scorning all the cares that fate or fortune brings. He makes his



heauenly thinges good thoughts his onely friendes, his onely friendes, his



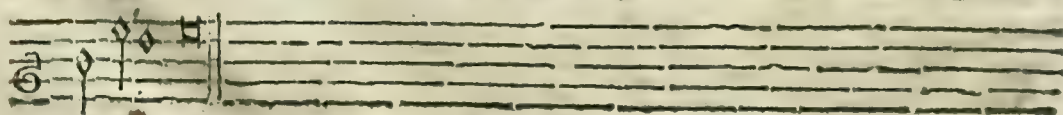
pilgrimage.



The second verse.

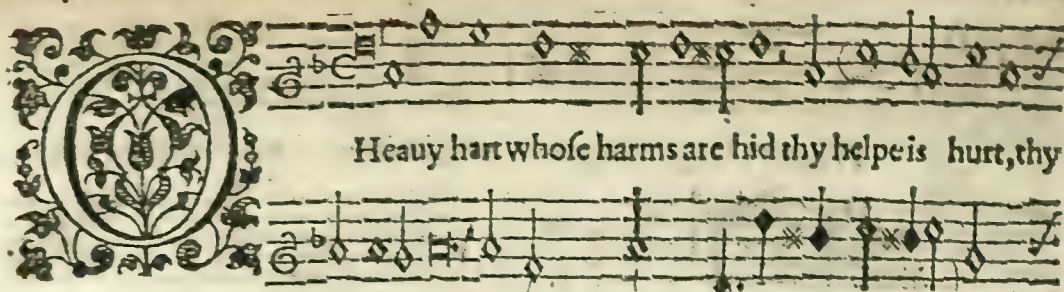


The second verse.



The second verse.

The second verse.



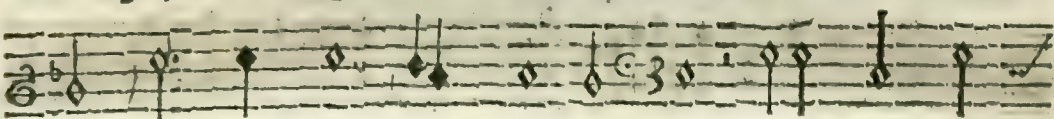
hap is hard, if thou shouldst break, as God for-bid then



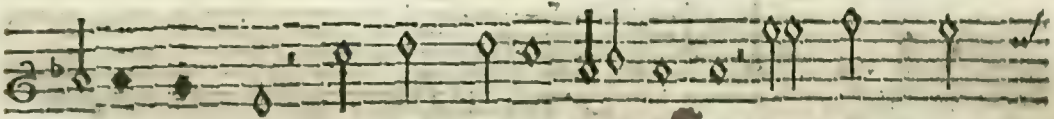
should desert want his re-ward, hope wel; .ii. to haue, hate not sweete



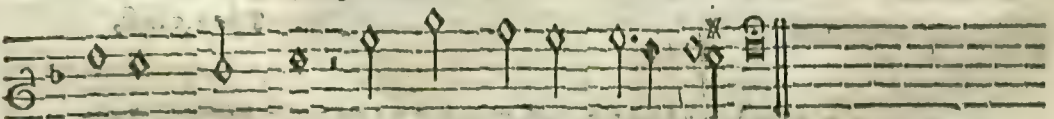
thought, sweete thought; fowle cruell storms; foule cruell storms



fairer calmes haue brought, fairer calmes haue brought, after sharpe showers



the sun shines fairer, hope cums likewise after dispaire, after sharpe showers,



the sunne shines faire hope cums likewise after dispaire.

The first verse.





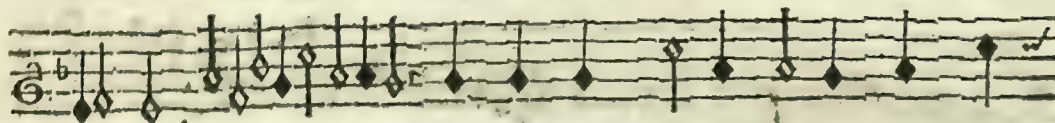
N hope a king doth go to war, in hope a king doth go to war,



in hope a louer liues ful long, in hope a marchant sailes ful far, in hope iust



men do suffer wrong, iust men do suffer wrong, in hope the plowman sowes



his feede,

.ii.

thus hope helps thousands at their neede, then



faine not hart among the

.ii.

rest, what euer chance hope thou



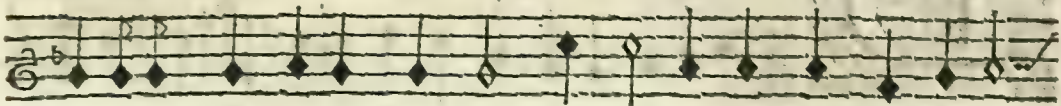
the best; what euer chāce hope thou the best.

The 2. verse,

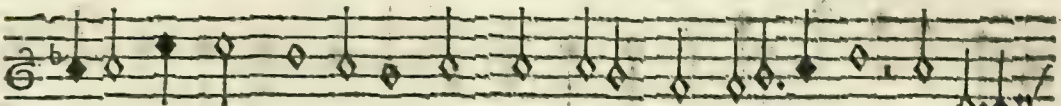




Hough wit bids wil to blow retreat to .ii. to blow retreat



will cannot worke as wit would wish, when that the Roch doth taste the baite



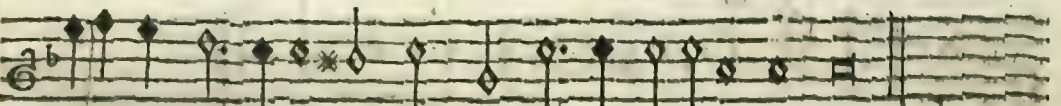
too late, to warne the hungrie fish, when Citie burn on fierie flame, on fiery



flame great ri-uers scarce may quench the same, .ii. same If will and



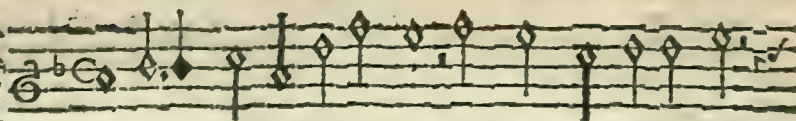
fancy be agreede, agreede .ii. .ii. be agreed, too late for wit



to bid take heed to bid take heed, to late for wit to bid take heed

The 3. verse.





1. *Ut yet it seems a foolish drift, it seemes a foolish drift,*



to follow wil, & leaue the wit .ii. .ii. the wan-



ton, wantō horse that runs too swift, that runs too swift, may well bee staid,



may well be stayed vpon the bit, but checke a horse amid his race, and out of



doubt you mar his pace, though wit & reason doth men teach, neuer to

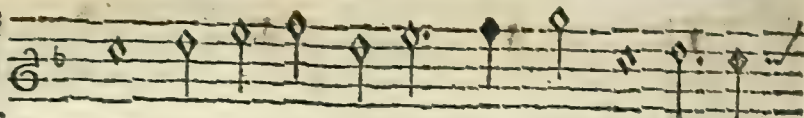


clime aboue their reach, neuer to clime a- boue their reach.

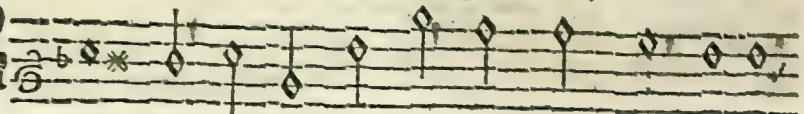
Adm. 8507

The fourth verse.





Can no more but hope good hart, no more but



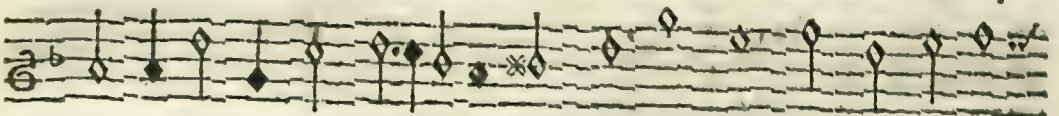
hope good hart, for thogh the worst doth chace to fal,



I know a wile shal ease thy smart;

.ii.

a wile shall ease thy



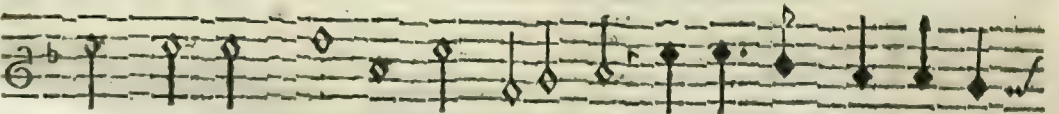
smart & turne to sweete thy sugred gall, when thy good will and painfull



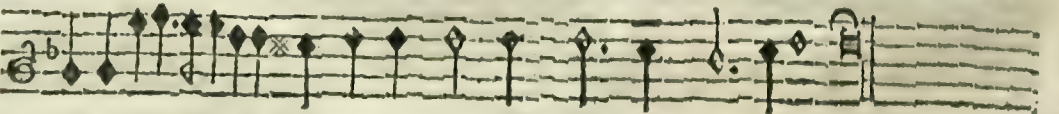
suite hath shakt the tree

.ii. .ii.

hath shakte the tree and wants the



fruit then keepe thou patience well in store, that soueraigne salue shall heale



thy sore,

.ii.

that soueraigne salue shall heale thy sore.

The first verse.





Holoues this life from loue his loue doth erre .ii.

& chusing drosse rich treasure doth de-nie, leauing the pearle Christs coun-

sell to pre fer .ii. with selling all, with .ii. we haue the same to buy

O happy soule .ii. .ii. soule that doth disburse a sum, to gain a King-

dome in the life in the life to come, to gaine a Kingdome in the life to

.ii. in the life to come, O happie soule .ii. .ii. that doth dis-

burse a sum, to gaine a kingdom in the life to come, to gaine a kingdom in

the life to com, to gain a kingdom in the life to com, a kingdō in the life to com



Y prime of youth is but a frost of cares, my feast of ioy



is but a dish of paine, a dish of pain, my crop of corne



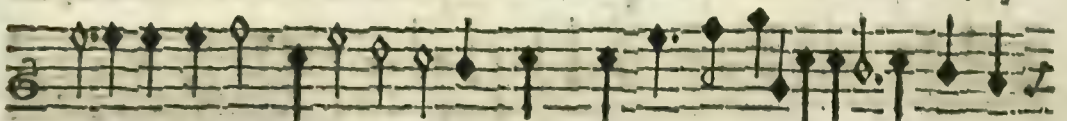
is but a field of cares and all my good is but vain hope of gaine, vaine hope



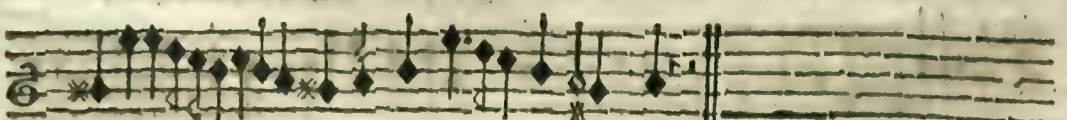
of gaine, my life is fled is fled, & yet I saw no sun, & now I liue,



and now now now, now .ii. my life .ii. my life is done, my



life is fled is fled, and yet I saw no sunne, and now I liue, .ii. & now now



now, .ii. .ii. my life, my life is done.

The first verse.





He spring is past, and yet it hath not sprung, the fruit is dead and

yet the leaues be greene, the leaues be greene, my youth is gone, and yet I

am but yong, I saw the world, and yet I was not se en, yet I was not seen, my

threed is cut, .ii. & yet it is not spun, .ii. .ii. it

is not spun and now I liue .ii. and now now now now now my life

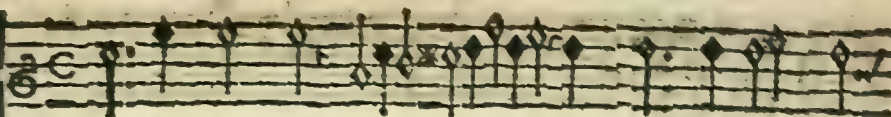
my life is done, my threed is cut, .ii. & yet it is not spun,

.ii. and yet it is not spun, & now I liue, .ii. & now & now now

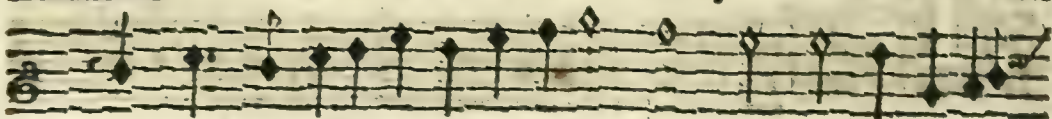
now now my life is done, my life is done.

The second verse

Here endeth the songs of four parts.



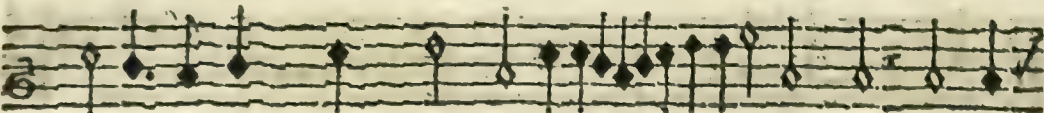
Est with your selues .i. .ii. you vaine and idle braines



which youth and age in lewdest lust bestow, which youth and age in lewdest



lust be-stow and find out frauds .ii. .ii. and vse ten thousand traines



to win the soyle where nought but sin .ii. doth grow and liue



with me .ii. you chaste and honest mindes which do, your liues



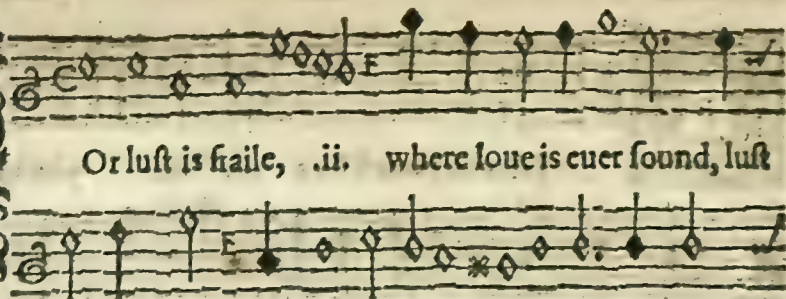
in lawfull loue employ employ, & know no sleights, but friends for vertue finds



and loath the lust, which doth the soule de-stroy. .ii. destroy

The first verse.





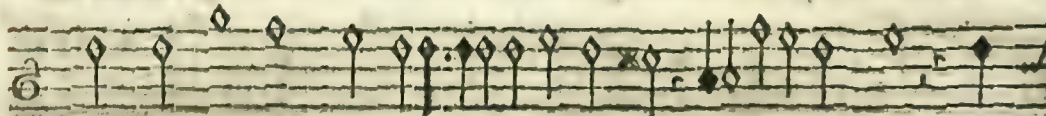
outward sweet, but inward bitter gall, a shop of shewes



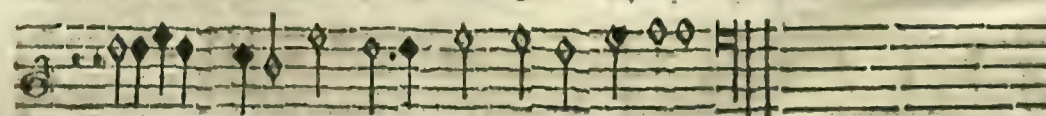
that is lust .ii. where fancy ebs and flowes .ii. ebs and



this is loue .ii. where friendship firmly stands on vertues rock, .ii.



The 2, verse,

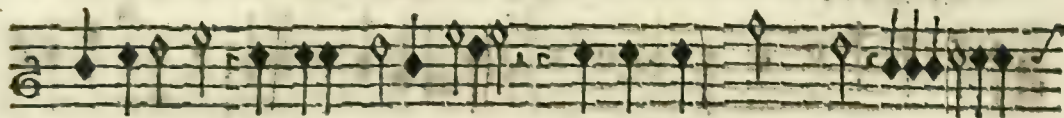




Hall I .ii. .ii. abide this ieasting, I weepe, and shees a



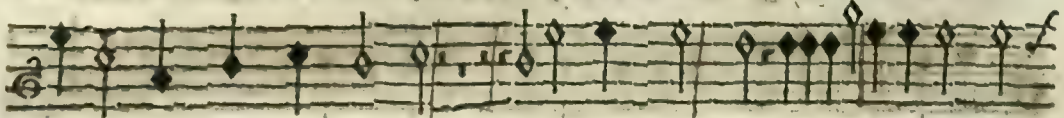
feasting, shall I .ii. abide this ieasting, I weepe and



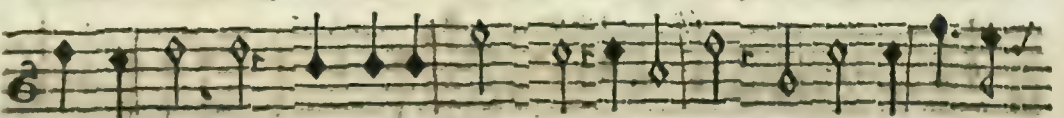
shees a feasting, O cruell cruell fan-cy, that so doth blinde thee .ii. to



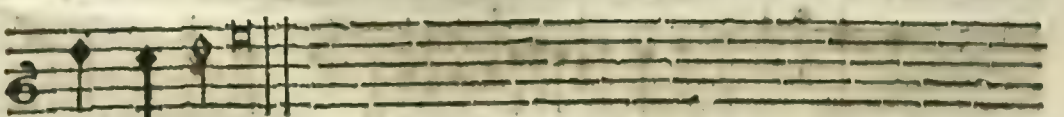
loue one doth not mind thee, that so doth blind thee .ii. to loue one



to loue one doth not mind thee, that so doth blind thee .ii. to loue one



doth not mind thee, that so doth blind thee so blind thee, to loue to loue one



doth not mind thee,

The first verse.





An I .ii. can I abide .ii. this praunsing, this praunsing I

weepe I weepe and shees a daunsing, a daunsing a daunsing, I weepe & shees

a daunsing, a daunsing a daunsing, O cruell cruell cruel fancy so to betray me

thou goest about to slay me, to slay me, thou goest about about

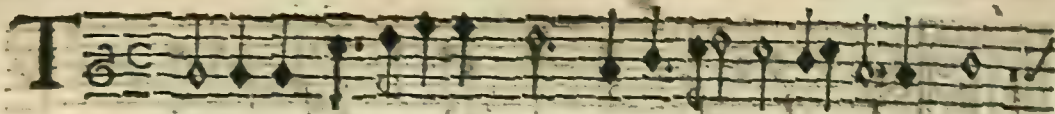
about about to slay thou goest about about about to slay me, O cruel, cruel

cruel fancie so to betray me .ii. .ii. thou goest about to slay me

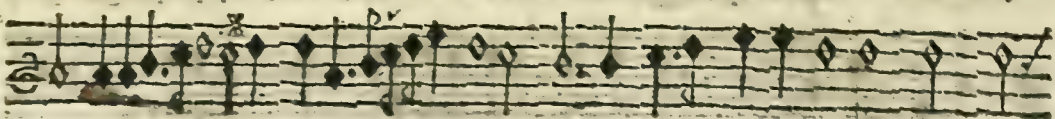
thou goest about about about .ii. to slay me, thou goest about

.ii. to slay me.

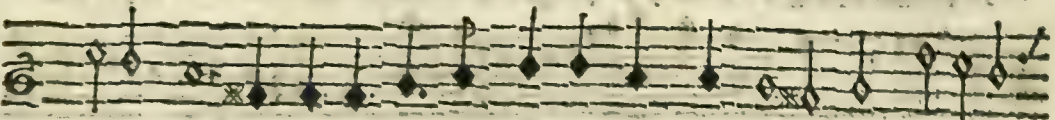
The s. verse.



He sturdie rock for al his strength by raging' seas is rent in twain,



the &c by raging' seas is rent, by raging' seas is rent in twain the



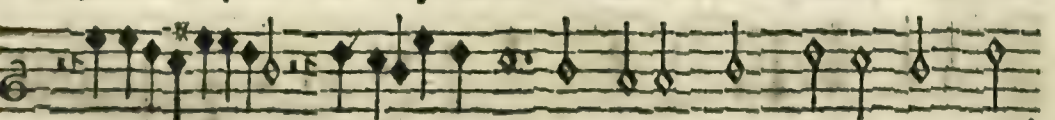
marble stone, the marble stone is pearst at length, with little drops of drilling



rain the &c the oxe doth yeelde vnto



the yokedoeth yeeld vnto the yoke, the Steele obeieth the hammer stroake



the ii. the ii. obeyeth the hāmer stroake, the oxe doth yeeld



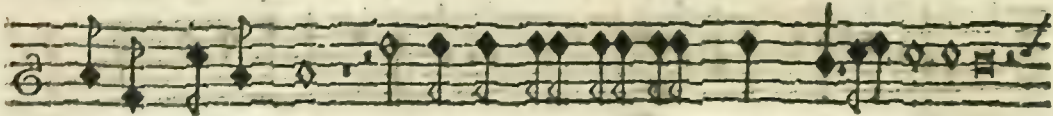
the oxe doth yeeld vnto the yoke, vnto the yoke, the Steele obeyeth the hā-



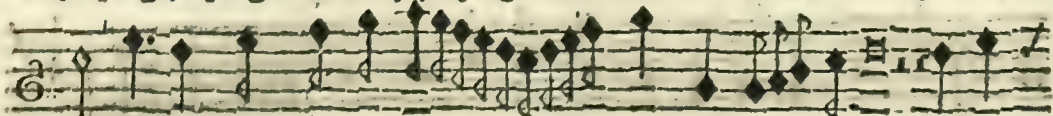
mer. stroak, the ii. the ii. the Steele obeyeth the hāmer stroke



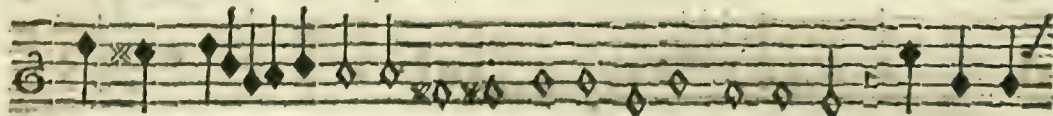
He stately stagge that seemes so stoute, .ii, by yelping yelping



yelping, yelping hounds by yelping, .ii, .ii: .ii, houndes at bay is set,



the swiftest birde that flies a bout, that flies about at length



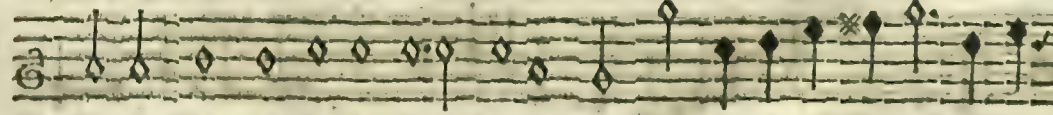
is caught, | .ii, in fowlers net, the greatest fish in deepest brook, is soon, is



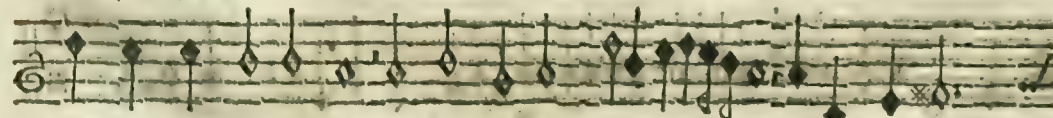
soone deceiude deceiude, with subtle hooke, with subtle hooke, .ii,



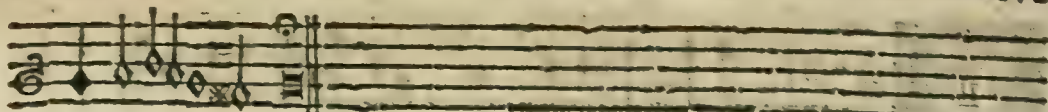
deceiude with subtle hooke, is soone, is soone deceiued, is soone deceiud by



subtle hook the greatest fish in deepest brook is soon is soon deceiud, is soon

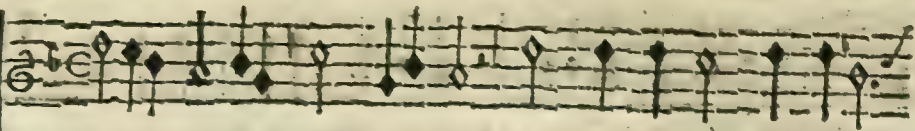


deceiud, with subtle hook is soone is soone de &c is soone, is soon



de 8cc.

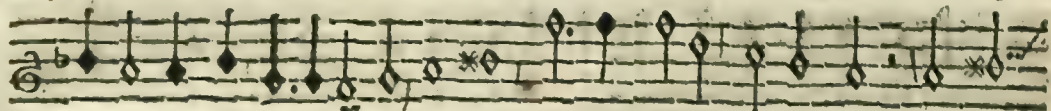
hooke.



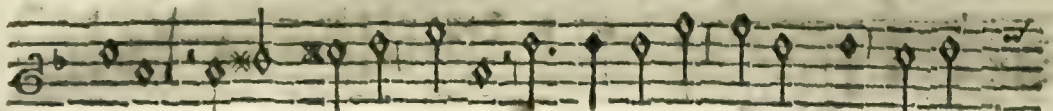
Ha if a day or a month or a yeare crown thy delights with a thou-



sand sweet contentings, can not a chance of a night or an howre crosse thy



desires with as many sad tormentings, fortune, honor, beaurty youth, are but



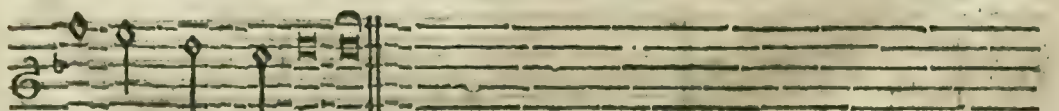
blossoms are but blossoms dying, wanton pleasure, doating loue are but



shadowes, are ii, are flying, all our ioyes are but toyes, are but toyes



i-dle thoughts deceiuing, none haue power of an howre of an howre



in their liues be-reauing.

The first verse



Arthes but a point to the world, and a man is but a point to the

worlds compared centure, shall then a point of a point be so vaine, as to tri-

umph in a feely points adventure, all is haffard that we haue, there is nothing

nothing biding, dayes of pleasure are like streames through faire

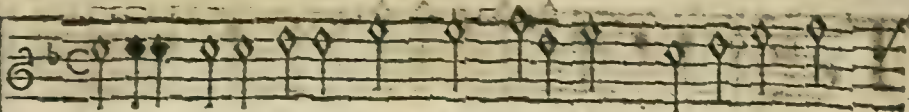
medowes gli- ding, faire meadowes gli- ding, through faire

meadowes gliding gliding weale and woe time doth goe, ii.

time is neuer turning, secret fates guide our states .iij. both in mirth

in mirth and mourning:

Thesauri verſe.

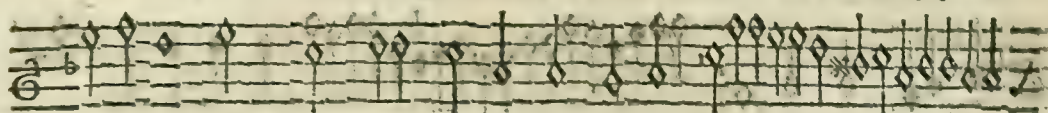


Here is a garden in her face, where roses and white lilies grow



.ii.

A heavenly paradise is that place, a heavenly heavenly para-



dise is that place wherein al pleasant fruits do flow, .ii. .ii.



there cherries grow, .ii. that none may buy .ii. till cherie



ripe cherie ripe till cherie ripe till cherie ripe, cherie ripe cherie ripe .ii.



thēselus do crie, there cherries grow that none may buy .ii. and till che-



rie ripe chery ripe, till cherie ripe till cherie ripe cherie .ii. ripe, thēselus do cry

The first verse.

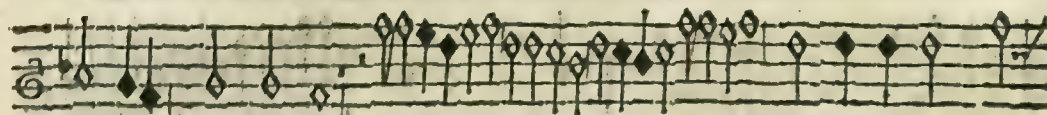




Hose cherics fairly do inclose of orient pearle a double row ii,



ii. which when her louely louchy laugh-ter shoves they looke like



rose buds fild with snow ,ii. ,ii. yet the no Peere nor



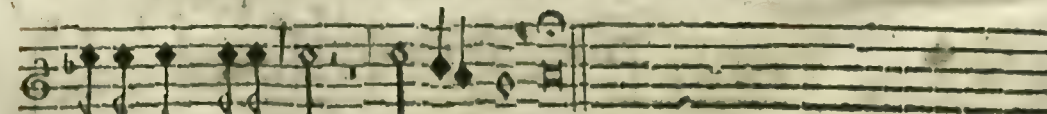
Prince may buy, nor Prince may buy, till chery ripe ripe ii.



iii. chery ripe, chery ripe themselves do crie, yet the no peere nor prince



may buy, nor prince may buy, till chery ripe, ripe ii.



cherry ripe, cherie ripe, themselves do crie.

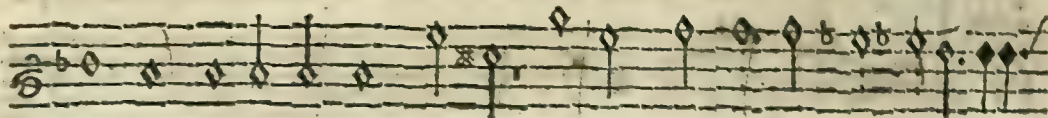
The 2. verse.



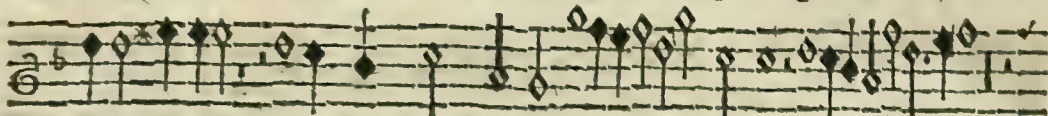
Er eyes her eyes like Angels watch them still them stil ii.



.ii. her eyes her eyes like angels watch the still her brows like be-



ded bows do stand do stand, threatening threatening with piercing frowns to kill to kill



to kill kill kill kill al that approach with eye .ii, or had .ii.



these sacred cherries to come nie, to &c till chery ripe .ii. ripe .ii



.ii, chery ripe chery ripe ripe chery ripe chery ripe .ii .ii. ii,



themselves do crye, these sacred cherries to come nie come nie these cherries to

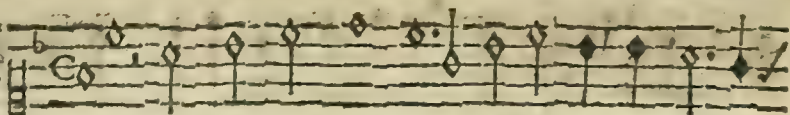


&c till chery ripe .ii, .ii chery ripe ripe till &c chery

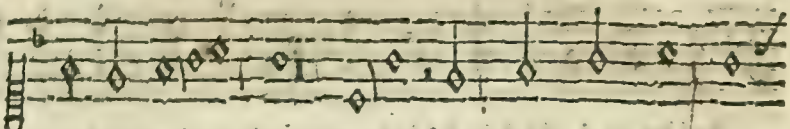


ripe chery ripe .ii. .ii. themselves do crye

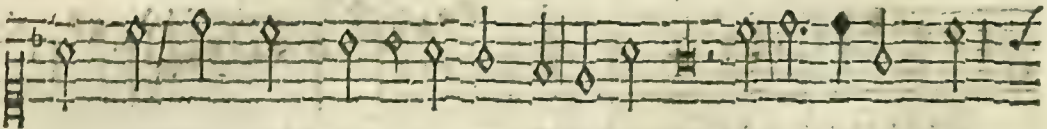
The 3 verse.



Ehold now praise the Lord al ye seruants of the Lord ye



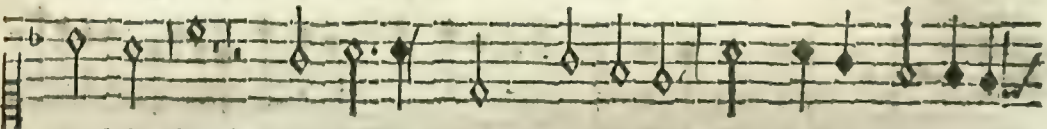
seruants of the Lord, Behold now praise the Lord, be



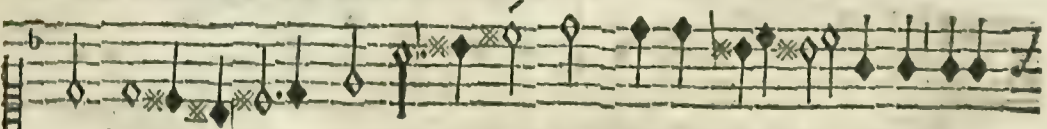
hold now praise the Lord all ye seruants of the Lord, ye that by night stand



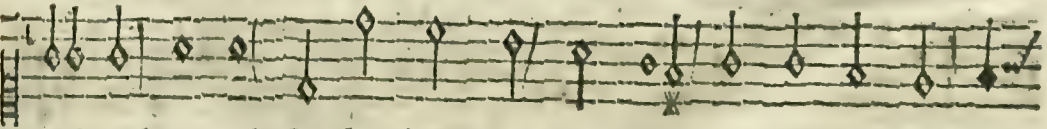
in the house of the Lord ye that by night stand in the house of the



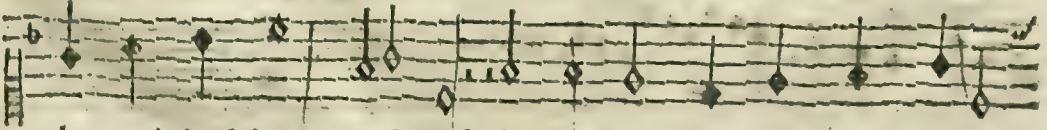
Lord the Lord, even in the Courts, even in the Courts of the house of the



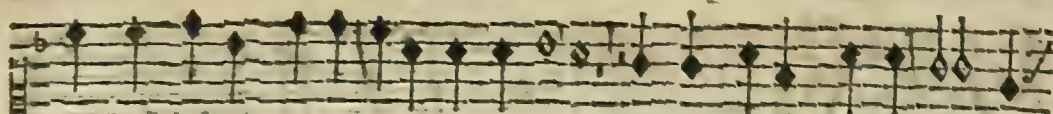
house of our God, lift vp your hands in the sanctuarie, in the sanctu-



arie and prayse the Lord, and prayse and prayse the Lord the Lord that made



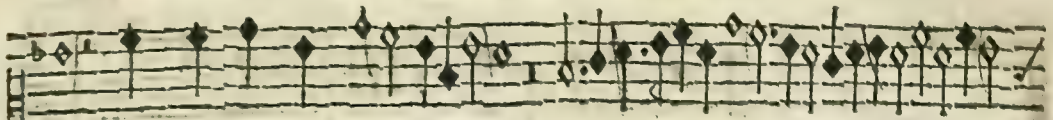
that made both heauen and earth, the Lord that made both heauen & earth.



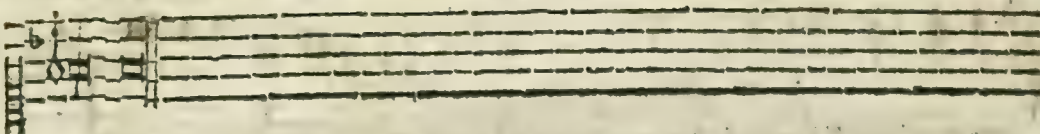
give thee blessing out of Sion, out of Sion give thee blessing out of Sion out



of Sion, give thee blessing out of Si- on, out of Si-

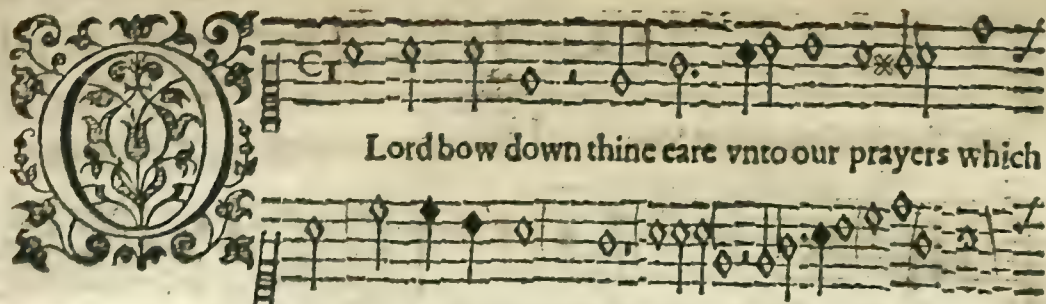


on, give thee blessing out of Si. on, A-



men.



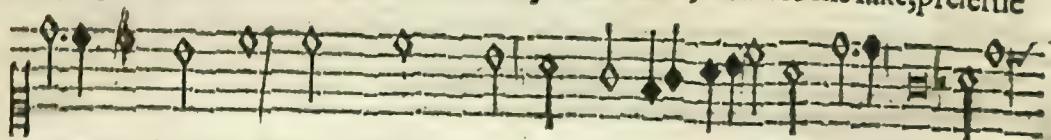


Lord bow down thine ear vnto our prayers which

we make in thy sons name, O &c :ii. our



prayers which wee make to thee in thy sons name, and for his sake, preserve



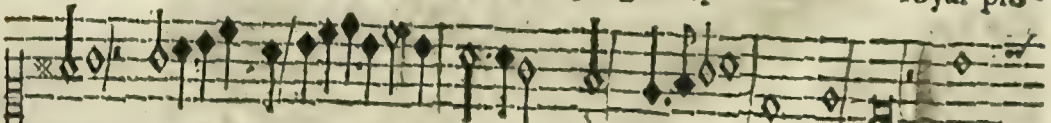
our gracious King and Queene, from all from all their enemies, conti



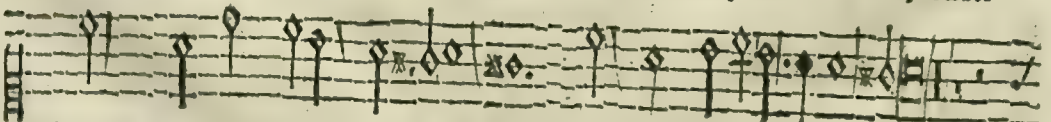
new O Lord their deliuerance from the conspiracies of all such as rise



vp against them, preserve also his royall progenie, pre &c. royal pro-



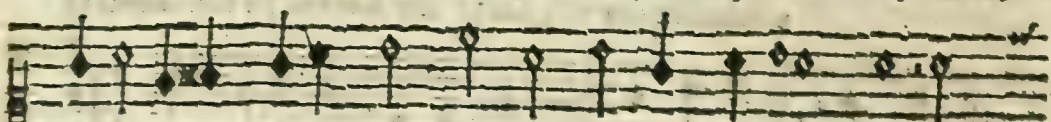
genie, pre &c pre &c progenie prince Henrie, and the rest, euen



through the same our Lord Iesus Christ, euen &c.



who liueth and raigneth with thee and the holy Ghost, and the holy Ghost,

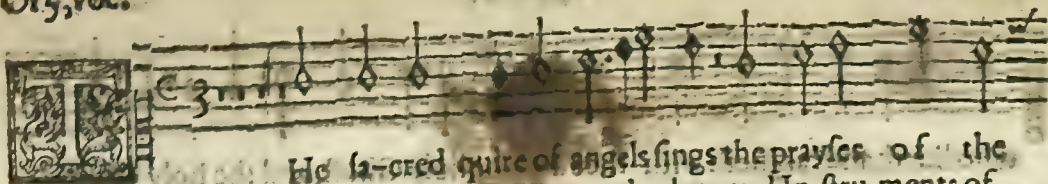


who liueth and raigneth with thee with thee and the holy Ghost, both

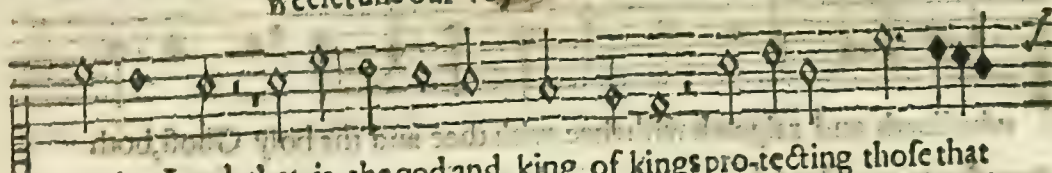


now and euer A- men, A- men.

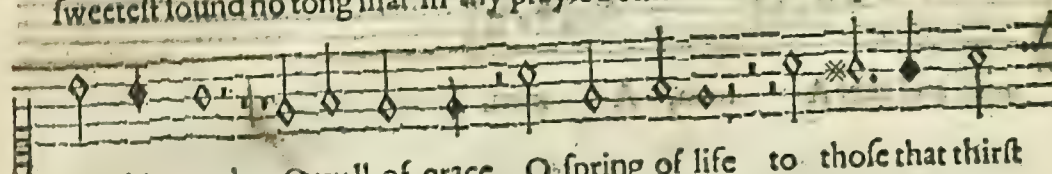




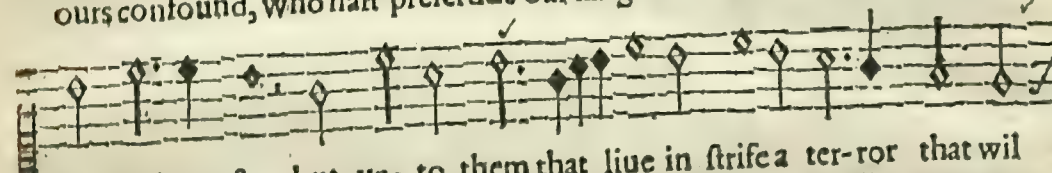
wee letune our voy-cesto the lute and In-ſtru-ments of



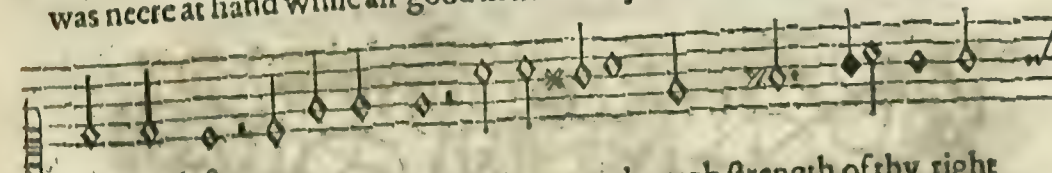
sweetest sound no tong ſhal in thy prayſe be mute that doſt thy foes and



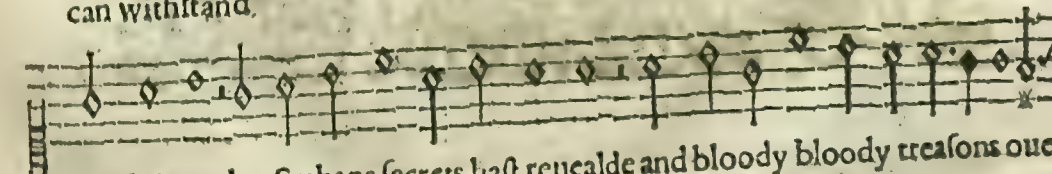
ours confound, who haſt preſerude our king and ſtate from ru- ine that



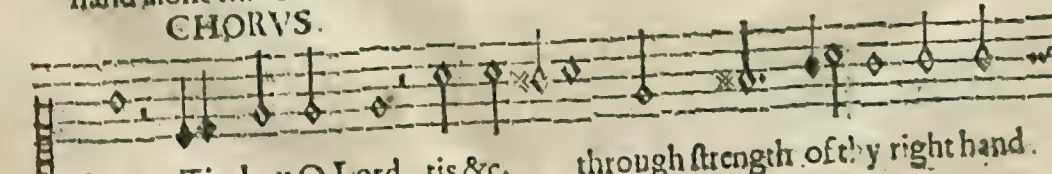
was neere at hand while all good men re- ioyce ther-at thy will no pow-er

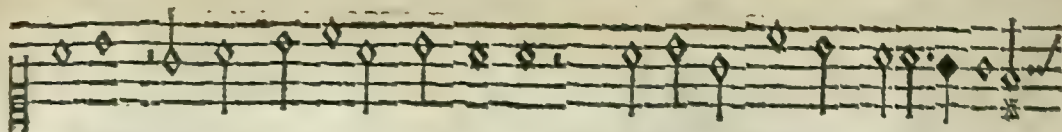


can withſtand

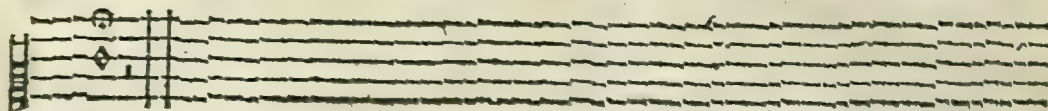


CHORVS.





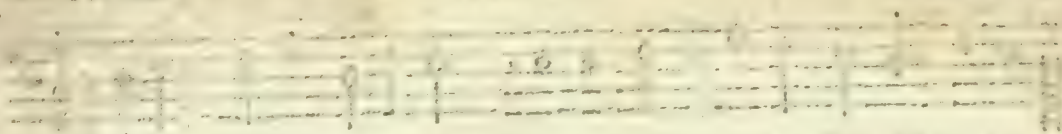
alone that Sarhans secrets hast re-uealde and bloody bloody treasons ouer-



thrown..

FINIS.





...ing an ... bodybuilding 2

21:15



CANTVS SECVNDVS

AN HOWRES RECREA-
tion in Musicke, apt for Instru-
mentes and Voyces.

Framed for the delight of Gentlemen

and others which are wel affected to that qualitie,

All for the most part with two trebles, necessarie for

such as teach in priuate families, with a pray-

er for the long preservation of the King

and his posteritie, and a thanksgiving for

the deliuerance of the whole estate

from the late conspiracie.

John Branch

By RICHARD ALISON 1604

Gentleman and practitioner

in this Arte



LONDON

Printed by Iohn windet the Assigne of William Barley,

and are to be sold at the Golden Anchore in

Patet Noster Row. 1606.

MS. 10. 1. 1. 2.
11. 1. 1. 1.
11. 1. 1. 1.




To the right vworthily hono-
red and most free Respector of all vertue,
his chiefly esteemde and singular
good patrone Sir Iohn Scudamore Knight.

 Ow noble, how auncient, and how effectuall the Arte of Musicke is,
many excellent discourses of Theoristes deeply learned in the science
haue already so confirmed & illustrated, that it might seeme as much
arrogancie in me to attempt the prayse thereof, as it argues malice or
ignorance in such as seeke to exclude it out of diuine, or humane soci-
etic. I will onely alledge one testimonie out of an Epistle, which that
auncient Father Martin Luther did write to Sentelius the Au-
sician, which is so ample in commendation of this art, that it were su-
perfluous to adde any other. As musicke, saith he, to Diuels we know is hateful and intollera-
ble, and I plainly thinke neither am I ashamed to auerr it, that next to Theologie, there
is no Arte comparable with Musicke: for it alone next to Theologie doth effect that, which
otherwise onely Theologie can performe, that is, a quiet and a chearefull minde. Now if
Musicke merites so high a place, as this holy man hath giuen it, can wee deny loue and ho-
nour to them, that with their grace and bounty raise the professors thereof? Or to whom shal
we that labour in this qualitie, better recommend our workes, then to our patrones and bene-
factors? Receiue therefore (most honoured Knight and my worthiest Patrone) the fruites of
your bounties and the effects of those quiet dayes, which by your goodnes I haue enioyed. And
as the glory of a new finishd house longeth not so much to the Werke-man that built it, as to
the Lord that owes it, so if any part of this new worke of mine can excite commendation, the
grace is chiefly yours, though the labour mine. But because there is no man more distrustfull
of his owne endenours then I am my selfe, by the weakenes of my nature: I beseech you re-
ceiue my labours howsoeuer into your protection, whose worth can best countenance the from
misfortune, & spirit defend them, I will onely assist you with a poore mans bounty, I meane my
many humble prayers to the highest protector, beseeching him to blesse you with long life and
prosperity to his glorie and our comforts, that must euer owe you our seruice and loue.

Your VVor.
wholly deuoted



THE TABLE.

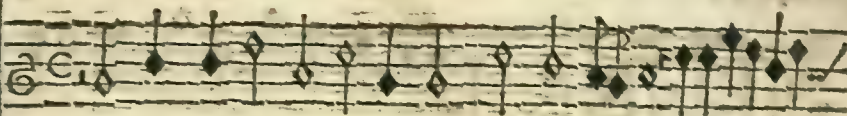
Songs to 4. voyces.

The man vpright of life.	I
He onely can behold.	II
O heauie heart whose harmes.	III
In hope a King doth goe to war.	IIII
Though wit bids wil to blow retreate.	V
But yet it seemes a foolish drift.	VI
I Can no more but hope good hart.	VII
Who loues this life from loue his loue.	VIII
My prime of youth, my feast of ioy.	IX
The spring is past, and yet.	X

Songs to 5. voyces:

Rest with your selues.	XI
For lust is traile, where loue.	XII
Shal I weepe and shee a feasting.	XIII
Can I abide this praunsing.	XIIII
The sturdie rocke for al his strength.	XV
The stately stag that seemes so stout.	XVI
VVhat if a day or a month or,	XVII
Earthes but a point to the world.	XVIII
There is a garden in her face.	XIX
Those cherries fairely do inclose.	XX
Her eyes her eyes like Angels.	XXI
Behold now prayse the Lord.	XXII
O Lord bow down thine eare.	XXIII
The sacred quire of Angels,	XXIIII

FINIS.



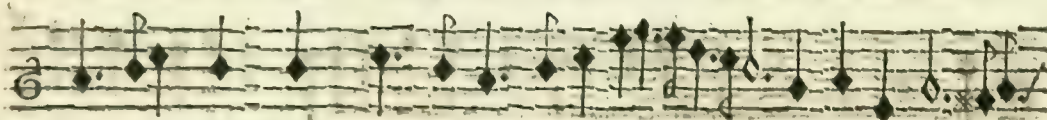
He man vpright of life, the man vpright of life .ii.



whose guiltles heart is free from all dishonest deeds from al dishonest deedes



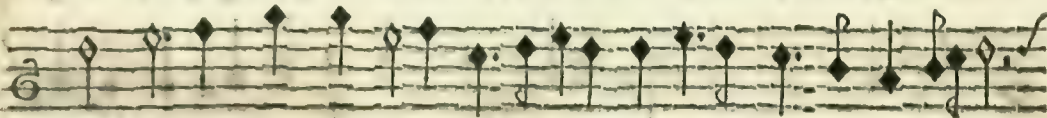
.ii. or thought of vanitie, that man whose silent dayes in harmeles



ioyes are spent, whom hopes cannot delude .ii. nor sorrow dis-



content, whom hopes cannot delude, de- lude, nor sorrow discontent, that man



needs neither towers nor armor for de-fence, nor secret vaultes to flie, to flie



from thunders violence, nor secret vaultes to flie .ii. from thunders violence.

The first verse.

B.





He onely can behold behold, he onely can behold he

.ii. with vn-affrighted eyes, the horrors of the deep

& terrors of the skies, the horrors of the deep, & terrors of the skies: Thus scor

ning scorning, leorning all the cares that fate or fortune brings. He makes his

heauē his booke, .ii. his wise-dome heavenly things good thought

his onely friendes, his onely friendes, his wealth a well spent age, the earth

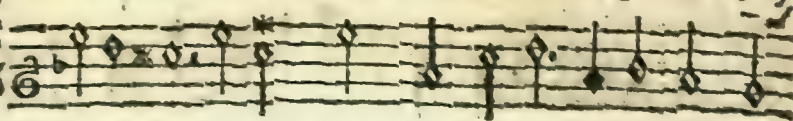
his sober Inne, .ii. & quiet pil-gri-mage.

The second verse.





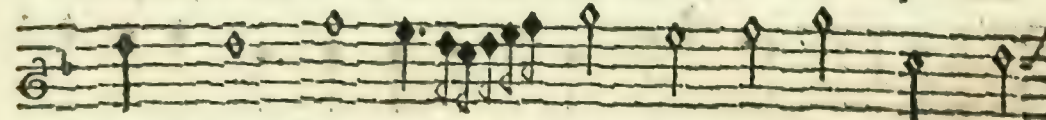
Heauy hart whose harms are hid thy helpe is hurt, thy



hap is hard, if thou sholdst break, as God for-bid, forbid



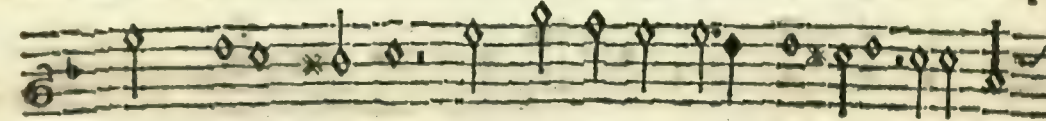
thē should desert want his re- ward, hope wel, hope wel to haue, hate not



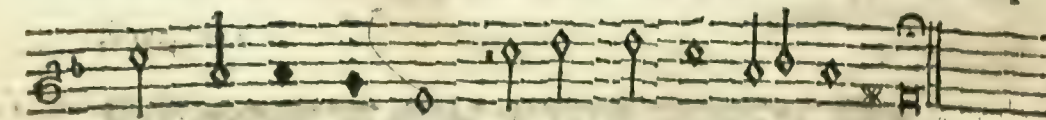
sweete thoughts, fowle cru-ell storms; fairer calmes haue brought foule



cru-ell storms faire calmes haue brought, haue brought, after sharp



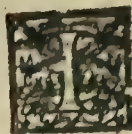
showers the sun shines faire, hope cums likewise after dis- paire, after sharpe



showers, the sunne shines faire hope cums likewise after dis- paire.

The first verse.





N hope a king doth go to war, in hope a king doth go to war,



in hope a lover liues full long, in hope a marchant sailes ful far, in hope iust men



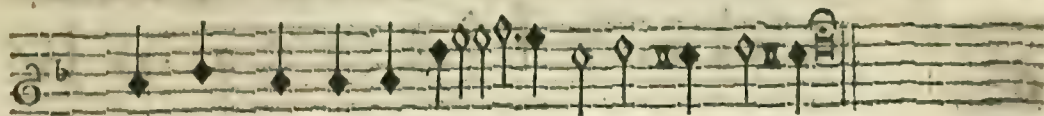
do suffer wrong, in hope the plowmā sowes, the plowmā sowes his seed



in hope in hope the plowman sowes his seed, thus hope helps thousands at



their neede, then faint not hart then faint not hart amongst the rest, whate uer



chance hope thou the best, .ii. hope thou the best.

The 2. verse,

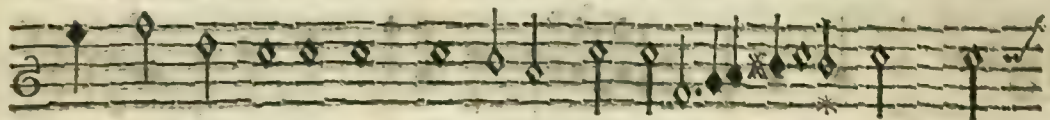




Hough wit bids wil to blow retreat to .ii. to .ii. will cā



not worke as wit would wish, when that the Roch doth taste the bait too late



to wame the hungrie fish, when Cities burn on fire, and the flame great



riuers scarce may quench the flame, .ii. quench the flame If wit if wit &



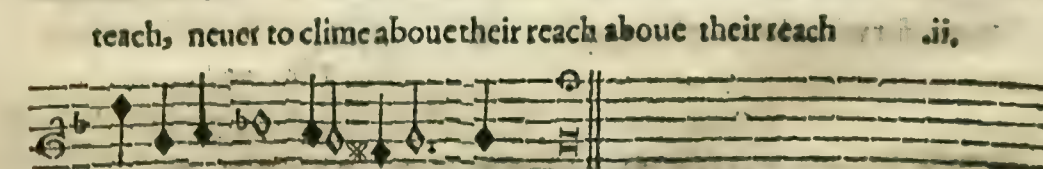
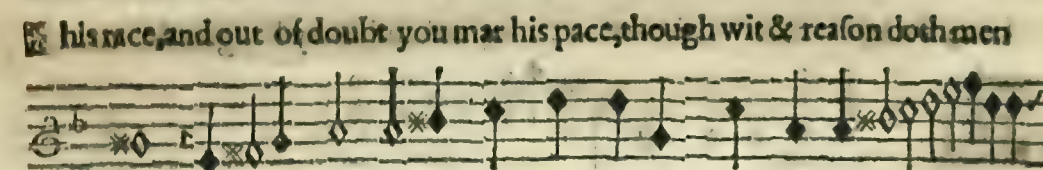
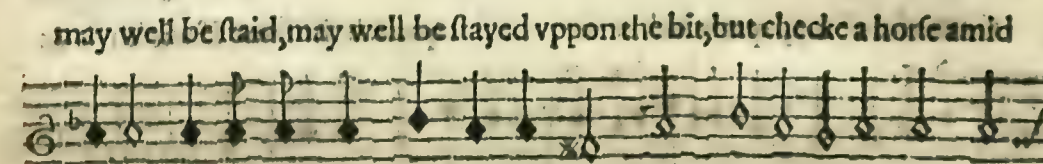
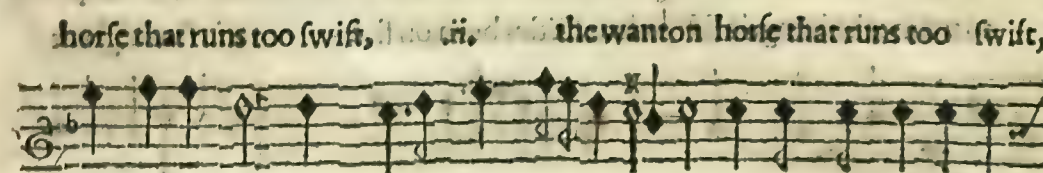
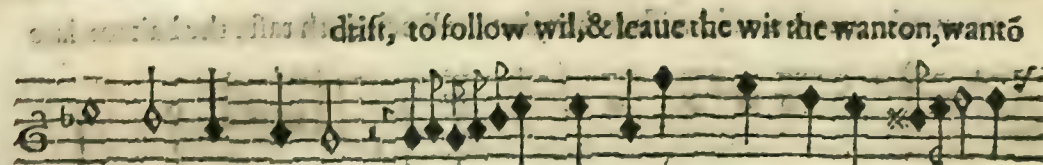
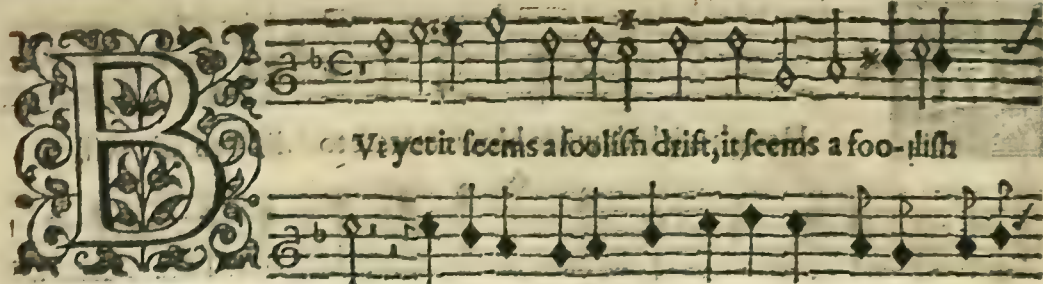
fancy be agreede, .ii. be agreeed, and fancy be agreede, to late



to late for wit to bid take heed, to .ii. heed.

The 3. verse.





neuer to clime a- boue their reach.

The fourth verse.



L Can no more but hope good hart, .ii.

for thogh the worst the worst doth chace to fal, I know
a wile shal ease I know a wile shal ease thy smart, .ii. a wile shal

ease thy smart & turne to sweete thy sugred gall, when thy good will

.iii. painfull suite hath shakt the tree and wants hath shakte the tree

.ii. and wants the fruit then keep thou patience well in store, that so

ueraine salue shall heale thy sore, .iii. .ii. that soueraigne salue

shall heale thy sore.

The first verse.



Holdes this life from loue his loue doth erre .ii. & chu-

sing drosser rich treasure doth de-nie, doth deny, leauing the pearle Christs

counsell to pre-fer .ii. with selling al, we haue the same to buy O

happy soule .ii. .ii. that doth disburse a sum, to gain a Kingdome in

the life to come, to gaine a Kingdom in the life to come, to gain a king-

dom in the life to come, O happie soule .ii. .ii. that doth disburse

a sum, to gain a kingdom in the life, in the life to come, to gain a kingdom in

the life to .ii. in the life to com, a kingdō in the life to come.



Y prime of youth is but a frost of cares, my feast of ioy

is but a dish of paine, a dish of pain, my crop of corne

is but a field of tares and all my good is but vain hope of gaine, Vaine hope

of gaine; my life is fled is fled, & yet I saw no sun, & now I liue, .ii.,

and now now now, .ii. .ii. & now my life is done, my life is fled

is fled, and yet I saw no sunne, and now I liue, .ii. & now now now, now

.ii. now my life and now now now now, my life is done. .ii.

The first verse.



... ..



He spring is past, and yet it hath not sprung, the fruit is dead and

yet the leaues be greene, the leaues be greene, my youth is gone, and yet I

am but yong, I saw the world and yet I was not seen, yet I was not seen, my

threed is cut, .ii. & yet it is not spun, .ii. and yet it is not

spun and now I liue .ii. and now & now now now now my life is don

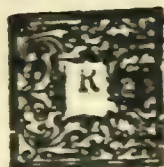
my life is done, my threed is cut, .ii. & yet it is not spun, .ii.

.ii. it is not spun, & now I liue, .ii. & now now now now now

now my life my life is done.

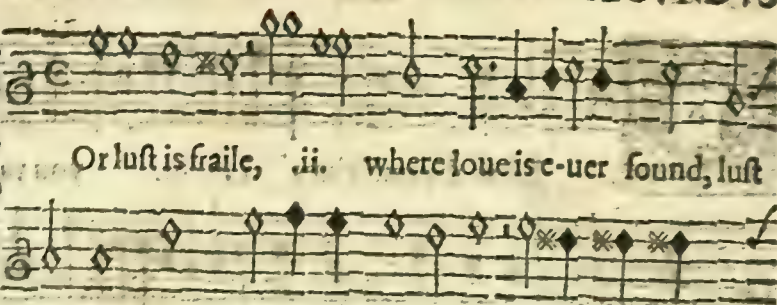
The second verse.

Here endeth the songs of foure parts.



Est with your selues .i. .ii. you vaine and idlebraines
 which youth and age in lewdest lust .ii. lust bestow, and find out
 frauds .ii. .ii. and vñ ten thousand traines to win the soyle where nought
 but sin doth grow, to win the soile where nought but sin doth grow and liue
 with me, you chaste and honest mindes and honest mindes which do your
 liues in lawfull loue employ & know no sleights, but friends for vertue finds
 but friends for vertue finds, and loath the lust, which doth the soule de-
 stroy, the soule destroy.

The first & c.



Or lust is fraile, .ii. where loue is e-uer found, lust



outward sweet, but inward bitter gall, a shop of shewes



where no good ware is found, not like to loue, where honest faith is all,



so that is lust where fancy ebs and flowes .ii. and hates and



loues .ii. as beauty dyes .ii. and grows, and this is loue where



friendship firmly stands on vertues rock, .ii. & not on sinful



sands, & not on sinful sands.

The 2. verse.





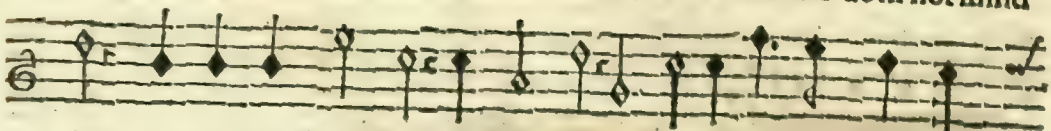
Hall I .ii. abide this ieaſting, I weepe, and ſhees a



ſeaſting, ſhall I .ii. abide this ieaſting, I weepe &



ſhees a ſeaſting that ſo doth blind thee .ii. to loue one doth not mind



thee, that ſo doth blind thee ſo blind thee to loue to loue one doth not



mind thee, O cruell cruell fan-cy, that ſo doth blind thee .ii. to loue



one doth not mind thee; that ſo doth blind thee .ii. to loue one



.ii. doth not mind thee.

The firſt verſe.





An I .ii. can I abide this praunſing, this praunſing this

praunſing, I weepe and ſhees a daunſing, a daunſing a daunſing, .ii.

a daunſing, &c ſhees a daunſing a daunſing, O cruell cruell cruel fancy ſo to

betray me .ii. .ii. thou goeſt about to ſlay me, thou goeſt about

about about .ii. to ſlay me thou goeſt about about .ii. to ſlay

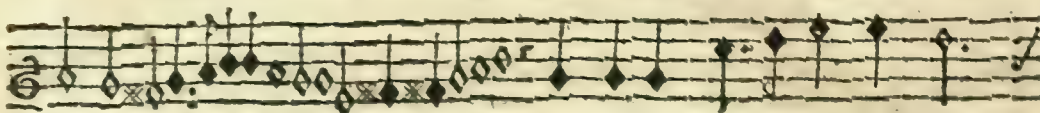
me, O cruel, cruel, cruel fancie ſo to betray me .ii. thou goeſt about

to ſlay me to ſlay me thou goeſt about about about about to ſlay thou goeſt

about about about to ſlay me.



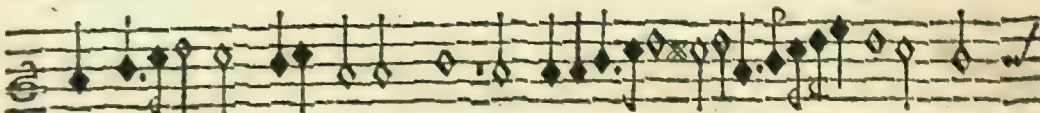
He sturdie rock for al his strength by raging seas, is rent in twain,



the &c

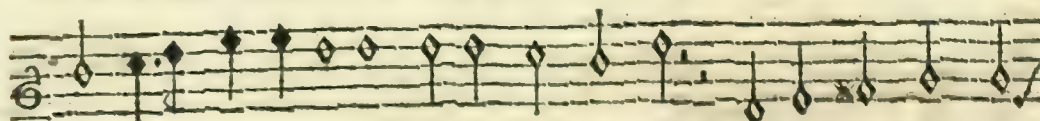
.ii.

the marble stone, is pearst at length



with little drops of drizzling rain the &c

with little drops



with little drops of drizzling rain the oxe doth yeelde the oxe doth yeeld vn-



to the yoake vnto the yoake, the &c

the Steele obeieth the hammer

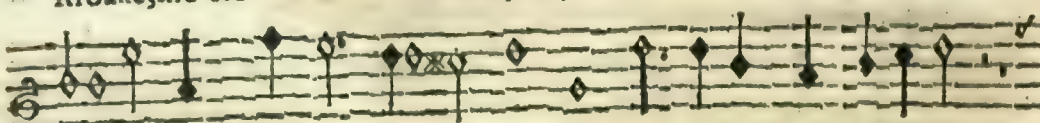


stroake, the &c

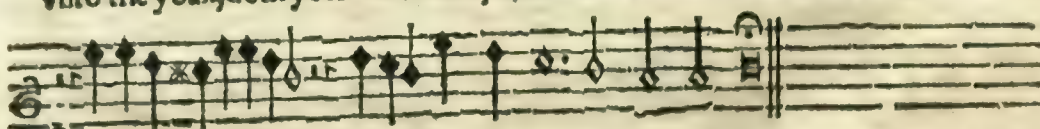
.ii.

the Steele obeyeth &c

the oxe doth yeeld



vnto the yoke, doth yeeld vnto the yoke the Steele obeyeth the hāmer stroake,



the

.ii.

the .ii. obeyeth the hāmer stroake



He stately stagge that seemes so stout, with yelping yelping

yel &c, ii, hounds with yel &c .ii, ii: .ii, houndes at bay is set, the swiftest

birde that flies a- bout, the &c. ,ii, is caught, at length in

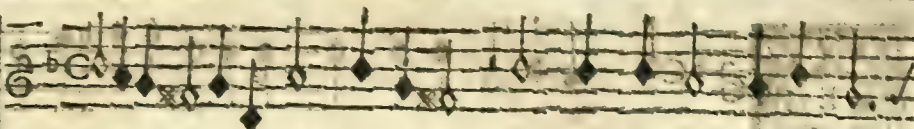
low- lers net, the greatest fish in deepest brook, is soon, is soone

deceiud is soon deceiud with subtil hook, is soone is &c de &c is

soone is soone de.&c. the greatest fish in deepest brook is soon is soon

deceiud, decciud by subtill hook by subtlc hook is &c .ii. decciude

by subtil hooke, is &c. ii, is soon deceiude by subtile hooke.



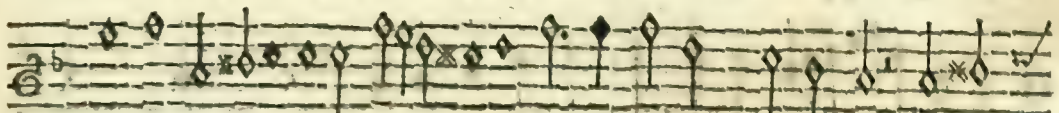
Ha if a day or a month or a year crown thy delights with a thou-



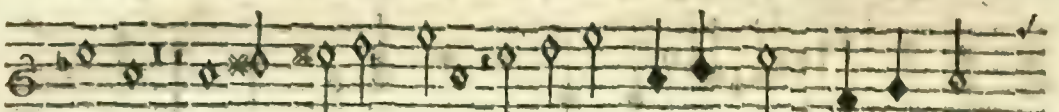
land sweet contentings, can not a chance of a night or an howre crosse thy



desires with as many sad tormentings, fortune, honor, beauty youth, are but



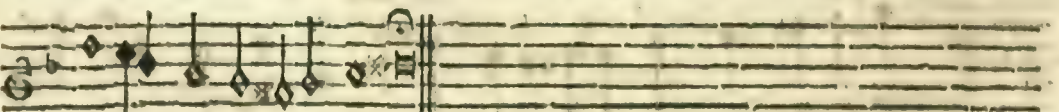
blossoms are &c. are &c. dying, wanton pleasure, doating loue are but



shadowes, are but shadowes flying, all our ioyes are but toyes, are but toyes



i-dle thoughts deceiuing, none haue power of an howre of an howre



in their liues be- reauing.

The first verse





Arthes but a point to the world, and a man is but a point to the

worlds compared centure, shall then a point of a point be so vaine, as to tri-

umph in a seely points aduenture, all is hassard that we haue, there is nothing

nothing .ii. bidding, dayes of pleasure are like streames through faire

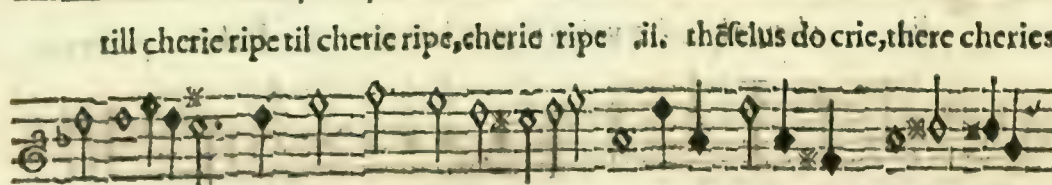
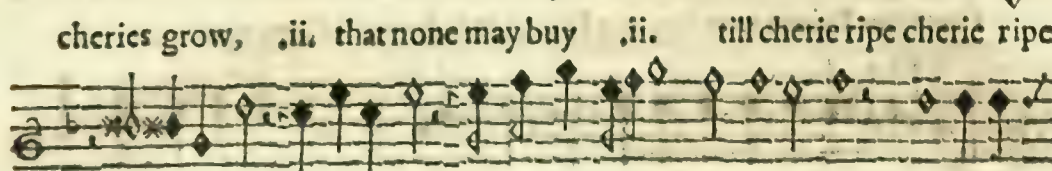
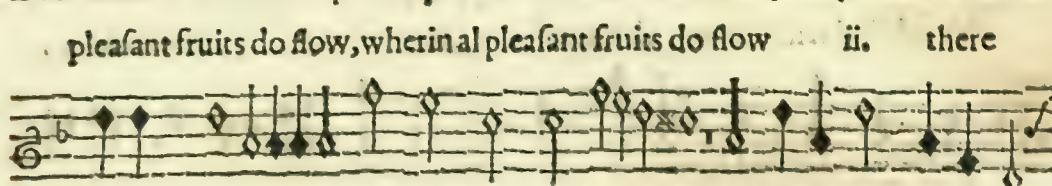
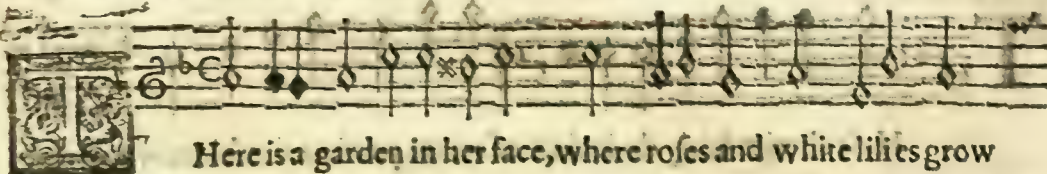
medowes gli- ding, faire meadowes gli- ding, faire meadowes

gli- ding faire medows gli- ding; gliding, time doth goe,

weale and wo time doth go, time is neuer turning, guide our states secret fates

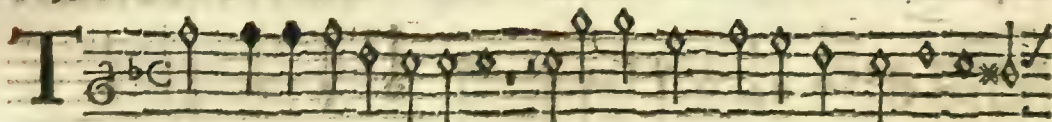
guide our states both in mirth and mourning:

The second verse.



The first verse.





Hose cheries fairly do inclose of orient pearle a double row a double



row, which when her lovely lovely laugh-ter shoves they looke like



rose buds fild with snow with snow .ii. yet the no



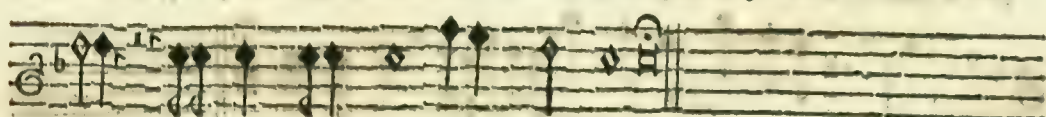
Peere nor Prince may buy, nor Prince may buy, till chery ripe ripe .ii.



.ii. chery ripe, chery ripe themselves do crie, yet the no peere nor



prince may buy, nor prince may buy, till chery ripe, ripe .ii. .ii.



cherry ripe, chery ripe themselves do crie .ii. ripe

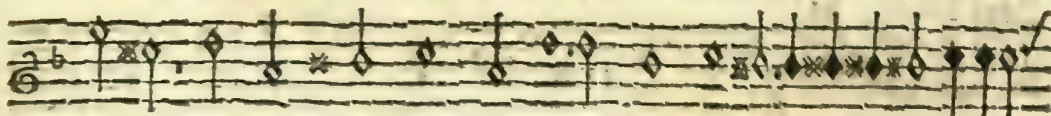
The 2. verse.



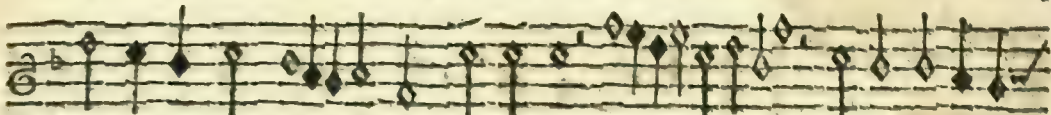
Er eyes her eyes like Angels watch them still .ii. .ii.



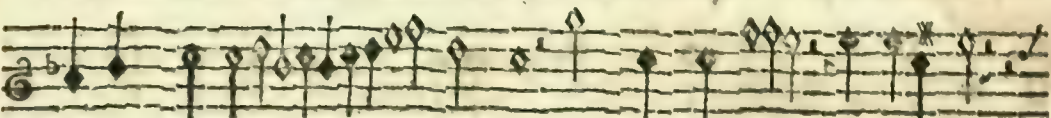
her eies like angels watch the stil her brows like bedded bows do stand



thretning thretning thretning with piercing frowns to kil to kil to kil kil kil kil



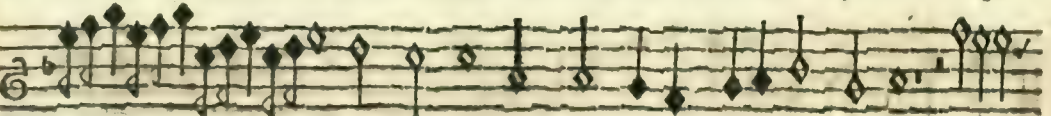
al that approach al &c with eye or had al ii th e sacred cherie s



to com nie, ;ii to com nie the e cheries to &c. til chery ripe



,ii til cherie ripe cherie ripe ripe til cherie ripe cherie ripe cherie ripe



ii the selus do erie, these sacred cheries to com nie

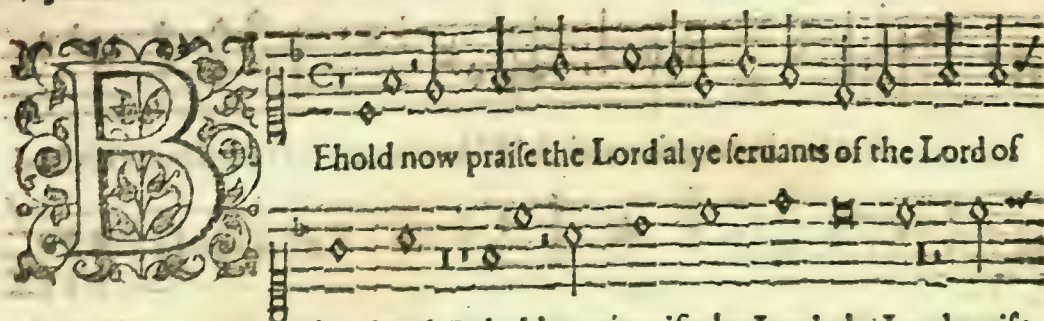


ii to com nie, til cherie ripe til cherie ripe ripe til cherie ripe

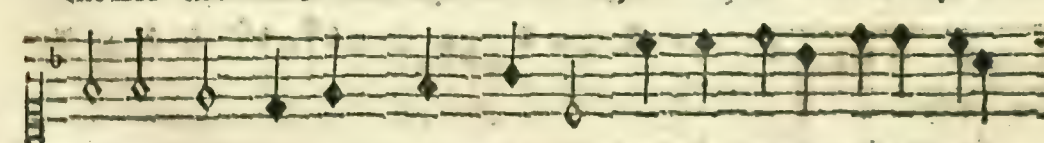
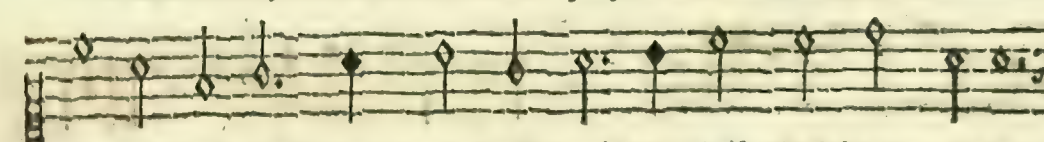
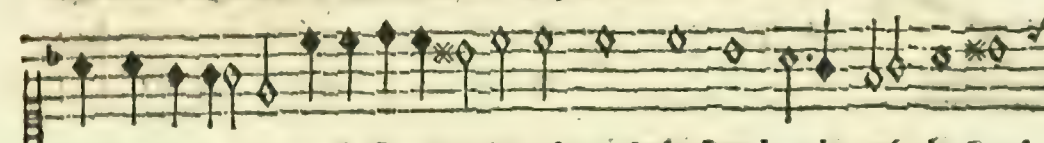
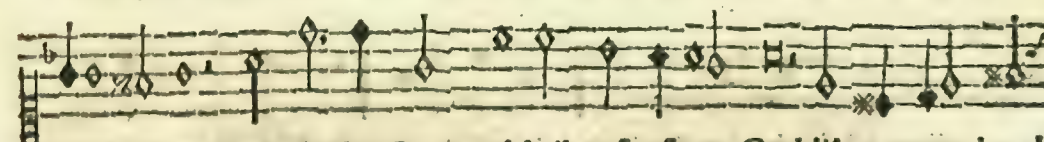
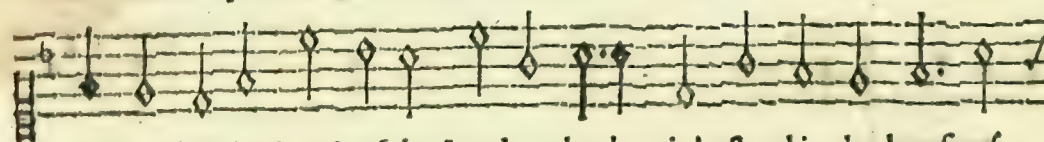
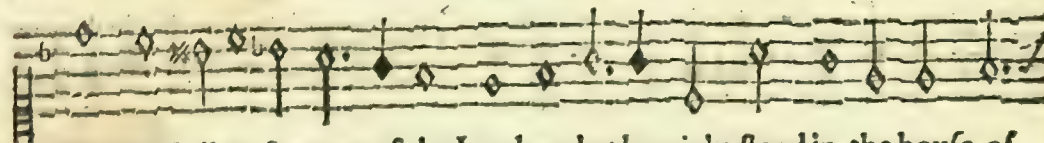


cherie ripe cherie ripe ripe cherie ripe cherie ripe ii the selus do erie

The 3 verse.

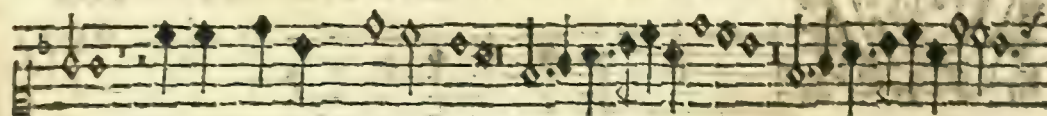


the Lord, Behold now praise the Lord, the Lord praise

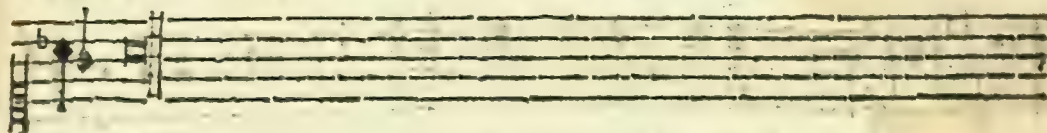




out of Sion, giue thee blessing out of Si. on ii. out of

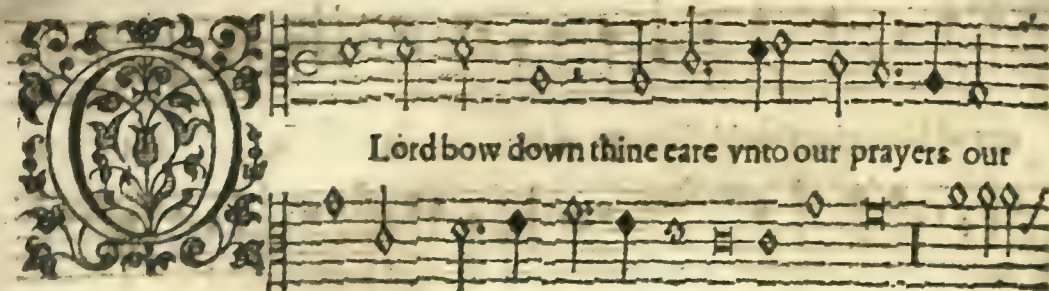


Sion, giue thee blessing out of Sion, A- A

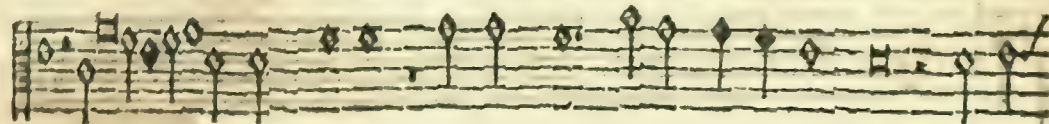


men.





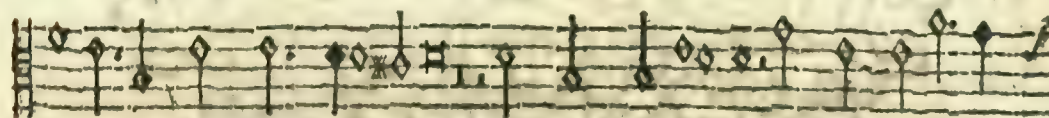
prayers which we make to thee in thy sons name, O &c:



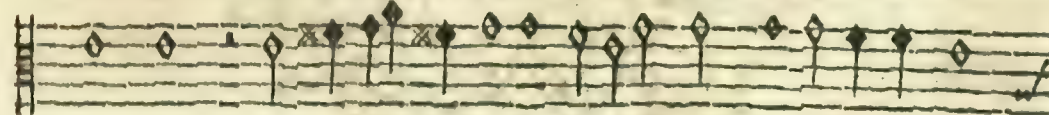
our prayers which wee make to thee in thy sons name, and for



his sake, preserve our gracious King and Queene, from all their enemies con



tinew O Lord their deliuerance from the conspiracies of such as rise a

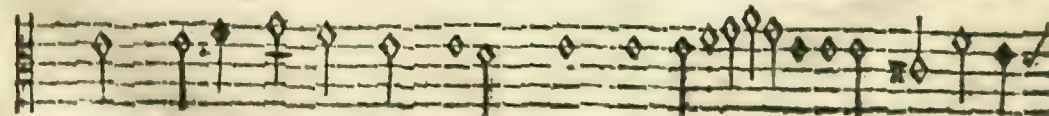


gainst them, preserve also his royall progenie prince *Henric* and the rest,



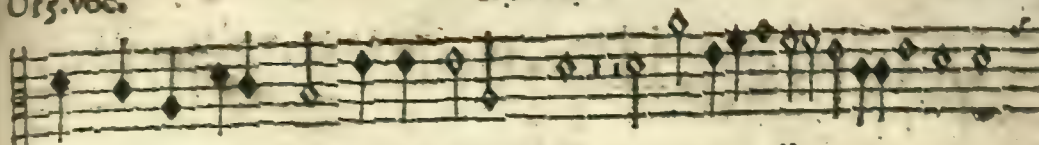
pre. &c

his royall progenie Prince *Henric* and the rest, euen



through the same our Lord Iesus Christ, euen &c,

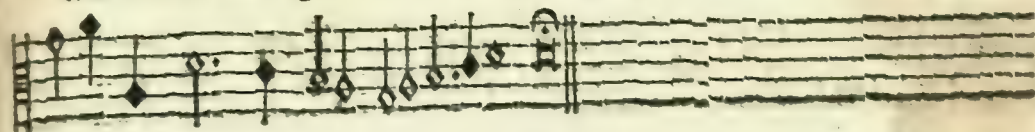
who liueth



and raigneth with thee and the holy Ghost, who &c. -ii.

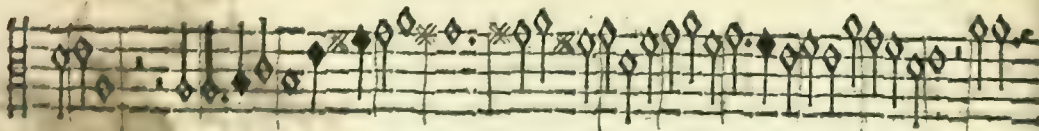


who liueth and raigneth with thee and the holy Ghost both now and



euert, both now and euert Amen.

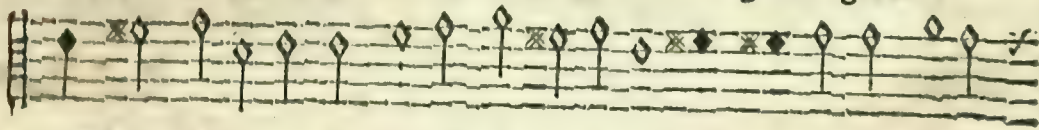




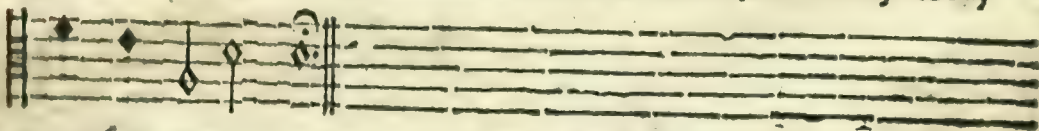
CHORVS



Tis thou O Lord, tis thou O Lord through strength of



thy right hand alone, that Sathans secrets hast reuealde, and bloody bloody



treasons ouerthrowne.

bis all.

FINIS.

QVINTVS

AN HOWRES RECREA

tion in Musicke, apt for Instru-
mentes and Voyces.

Framed for the delight of Gentlemen

and others which are wel affected to that qualitie,

All for the most part with two trebles, necessarie for

such as teach in priuate families, with a pray-

er for the long preservation of the King

and his posteritie, and a thanksgiving for

the deliuerance of the whole estate

from the late conspiracie.

By RICHARD ALISON

Gentleman and practitioner

in this Arte.



LONDON

Printed by Iohn windet the Assigne of William Barley,

and are to be sold at the Golden Anchore in

Patet Noster Row. 1606.

1796/1797

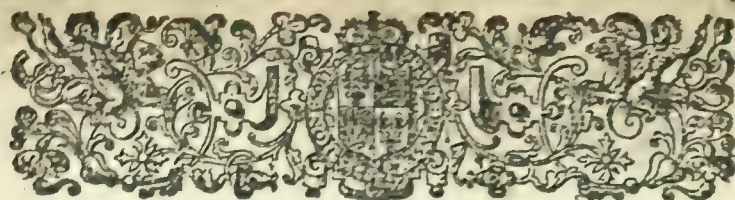
1791/2



To the right vworthily hono-
red and most free Respector of all vertue,
his chiefly esteemde and singular
good patrone Sir Iohn Scudamore Knight.

How noble, how auncient, and how effectual the Arte of Musicke is, many excellent discourses of Theoristes deeply learned in the science haue already so confirmed & illustrated, that it might seeme as much arrogancie in me to attempt the prayse thereof, as it argues malice or ignorance in such as seeke to exclude it out of diuine, or humaine societie. I will onely alledge one testimonie out of an Epistle, which that auncient Father Martin Luther did write to Senfelius the Musician, which is so ample in commendation of this art, that it were superfluous to adde any other. Musicke, saith he, to Diuels we know is hateful and intollerable, and I plainly thinke neither am I ashamed to auerr it, that next to Theologie, there is no Arte comparable with Musicke: for it alone next to Theologie doth effect that, which otherwise onely Theologie can performe, that is, a quiet and a chearefull minde. Now if Musicke merites so high a place, as this holy man hath giuen it, can wee deny loue and honour to them, that with their grace and bounty raise the professors thereof? Or to whome shal we that labour in this qualitie, better recommend our workes, then to our patrones and benefactors? Receiue therefore (most honoured Knight and my worthiest Patrone) the fruites of your bounties and the effects of those quiet dayes, which by your goodnes I haue enjoyed. And as the glory of a new finisht house belongeth not so much to the Worke-man that built it, as to the Lord that owes it, so if any part of this new worke of mine can excite commendation, the grace is chiefly yours, though the labour mine. But because there is no man more distrustfull of his owne endeuours then I am my selfe, by the weakenes of my nature: I beseech you receiue my labours howsoeuer into your protection, whose worth can best countenance the from misfortune, & spirit defend them, I will onely assist you with a poore mans bounty, I meane my many humble prayers to the highest protector, beseeching him to blesse you with long life and prosperity to his glorie and our comforts, that must euer owe you our seruice and loue.

Your VVor.
wholy deuoted



THE TABLE.

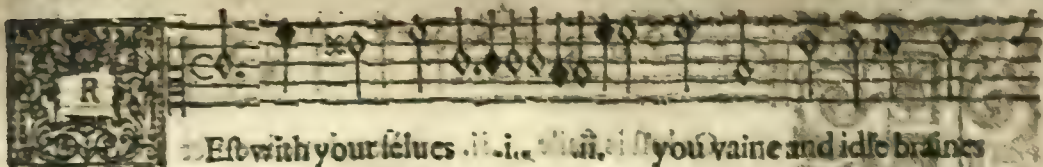
Songs to 4. voyces.

The man vpright of life.	I
He onely can behold.	II
O heauie heart whose harmes.	III
In hope a King doth goe to war.	IIII
Though wit bids wil to blow retreat.	
But yet it seemes a foolish drift.	VI
I Can no more but hope good hart.	VII
Who loues this life from loue his loue:	VIII
My prime of youth, my feast of ioy.	IX
The spring is past, and yet.	X

Songs to 5. voyces:

Rest with your selues.	XI
For lust is traile, where loue:	XII
Shal I weepe and shees a feasting.	XIII
Can I abide this praunsing.	XIIII
The sturdie rocke for al his strength.	XV
The stately stag that seemes so stout.	XVI
VWhat if a day or a month or.	XVII
Earthes but a point to the world.	XVIII
There is a garden in her face.	XIX
Those cherries fairely do inclose.	XX
Her eyes her eyes like Angels.	XXI
Behold now prayse the Lord.	XXII
O Lord bow down thine eare.	XXIII
The sacred quire of Angels.	XXIIII

FINIS.



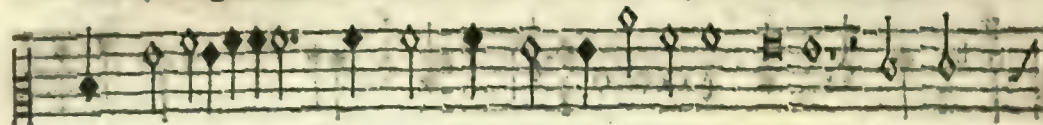
which youth and age in fewdest lust bestow .ii. .iii. and find our



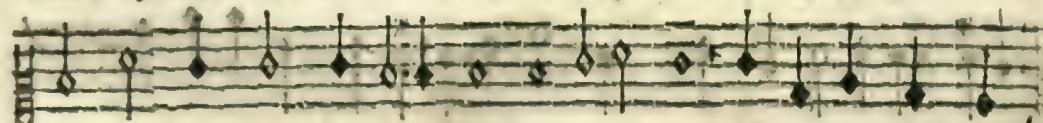
frauds in diffonidies and wile ten thousand trains to win the soile whel naught



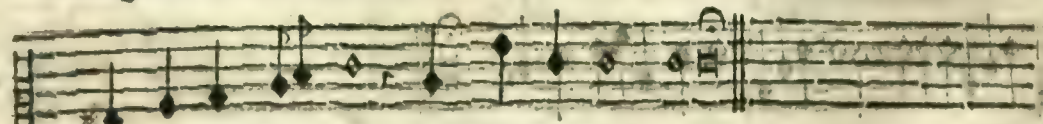
but sin doth grow to see .ii. .iii. and liue with me you chaste & honest



minde, you &c. .ii. which do your liues in lawfull loue employ and know



no sleights, but friends for vertue finds for vertue finds, and loath the lust, which



doth the soule de-stroy, which doth the soule destroy. .ii. .iii. .iii.

The first verse.





Or lust is faile, .ii. where loue is e-uer found, lust



no lust but

'outward sweet, .ii. but inward bitter gall, a shop of



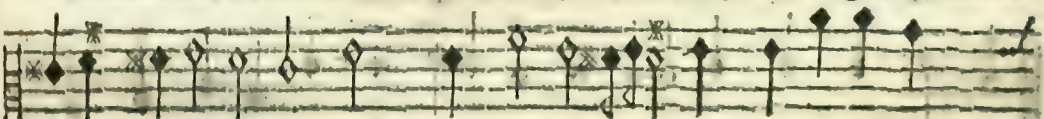
floures where no good ware is found, not like to loue, where honest faith is all,



so that is lust where fancy ebbs & flows .ii. .ii. and floures fancy ebbs &



floures and hate and loue as beauty dyes as beauty dies & grows, and this



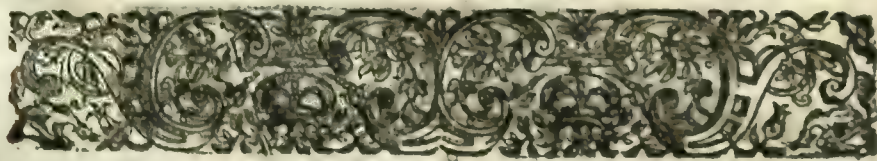
is loue, and this is loue where friendship firmly stands on veruies rocke,

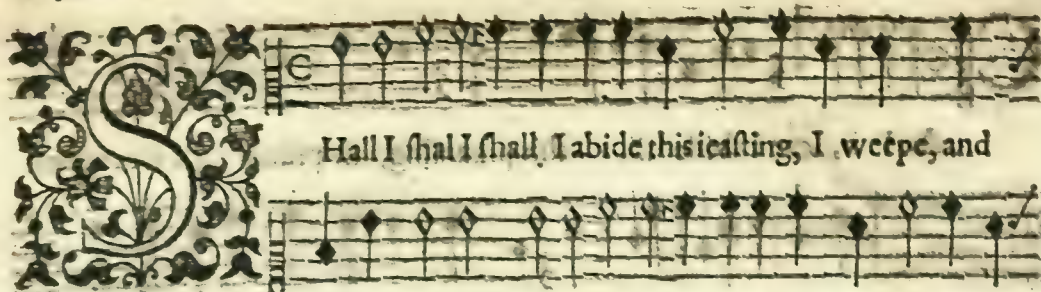


.ii. .ii. .ii. & not on the full sands.

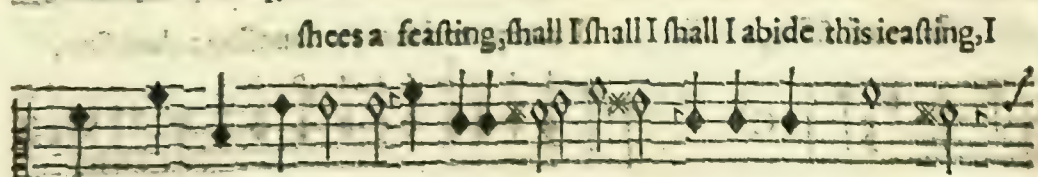
of the 1. verse

The 2. verse.

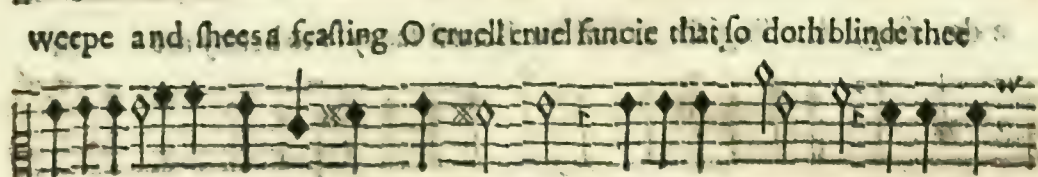




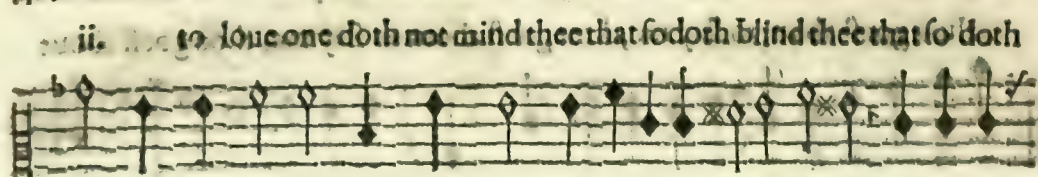
Hall I shal I shall I abide this ieasting, I weepe, and



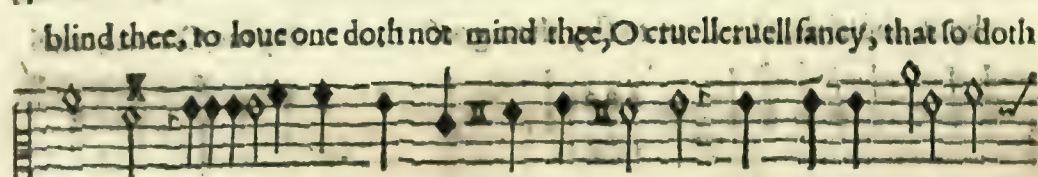
shees a feasting, shall I shall I shall I abide this ieasting, I



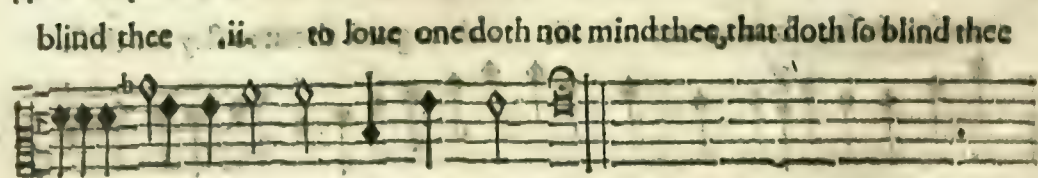
weepe and shees a feasting O cruell cruel fancie that so doth blinde thee



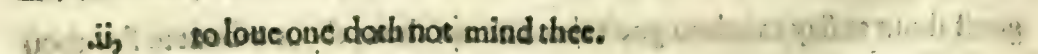
ii. to loue one doth not mind thee that so doth blind thee that so doth



blind thee, to loue one doth not mind thee, O cruell cruel fancy, that so doth



blind thee ii. to loue one doth not mind thee, that doth so blind thee



ii. to loue one doth not mind thee.

The first verse.

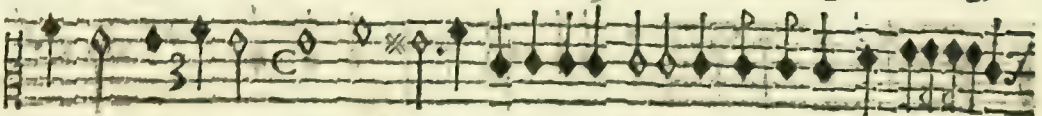




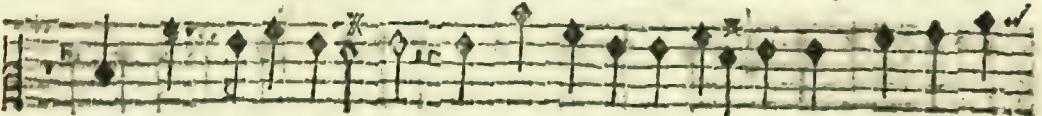
Can I ii, I can I abide .ii. this prauising, this prauising I weepe and



I shees a daunsing, a .ii. ii, I weepe and shees a daunsing a daunsing,



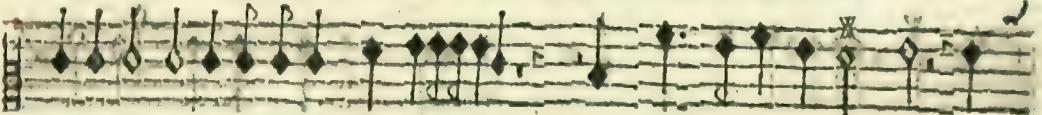
a daunsing, a daunsing, O cruell cruell cruell fancy so to betray me .ii.



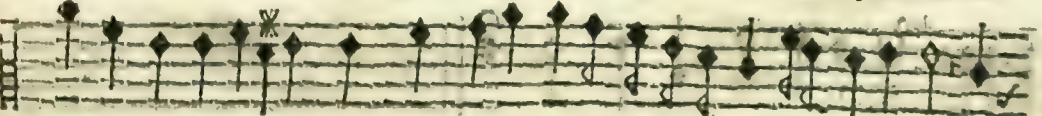
thou goest about to slay me, thou goest about to slay me, thou goest about



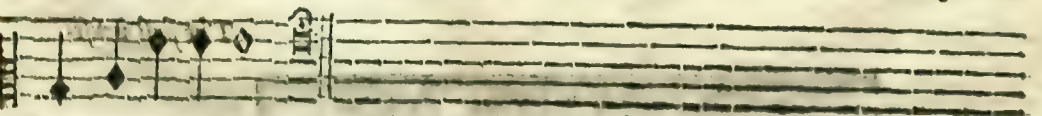
about about about a-bout to slay thou goest about to slay me, O cruell, cruell



cruell fancies so to betray me .ii. thou goest about to slay me thou

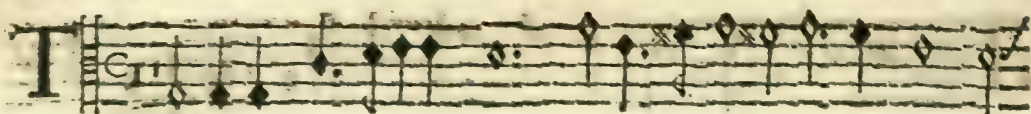


goest about to slay me, thou goest about about about about a-bout to slay thou

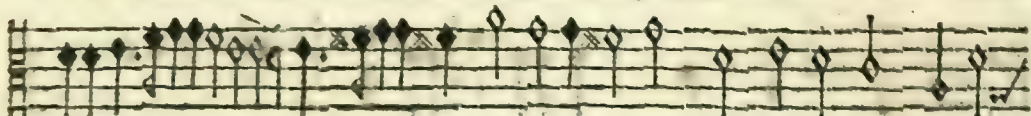


goest about to slay me.

The 2. verse



He sturdie rock for al his strength by raging seas, is rent in twaine the



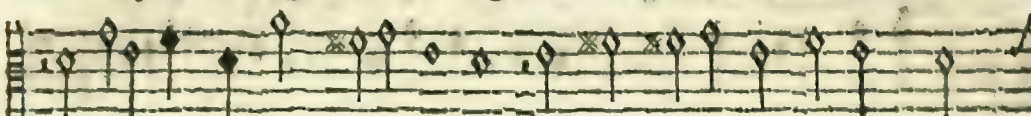
&c ii. is rent in twain, the marble stone, is pearst



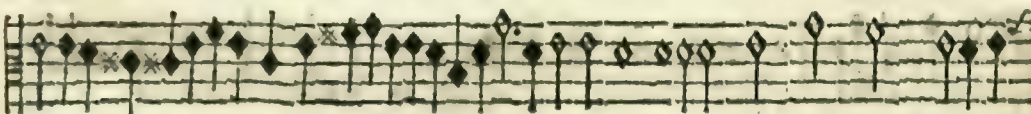
&c at length with lit-tle drops of drifling rain the &c ii. with



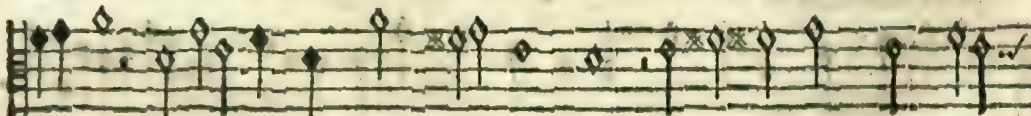
little drops of drifling raine of drifling raine, the oxe doth yeeld vnto the yoke



the &c doth yeeld vnto the yoke, the steel obeieth the hammer stroake



the &c ii. the ii. the ii. the oxe doth yeeld vnto



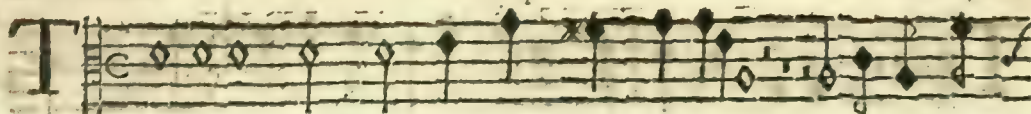
the yoke, the &c doth yeeld vnto the yoke, the steel obeyeth the hammer



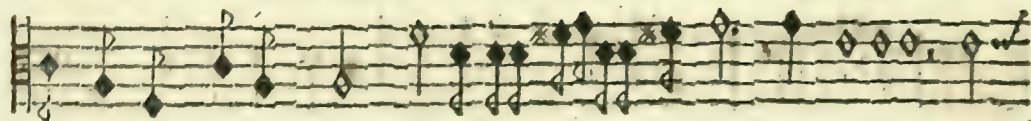
stroake, the &c.

the &c

the steel obeieth the hammer stroke.



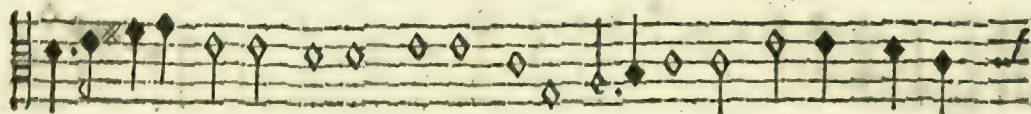
He stately stagge that seemes so stoute, that &c, ii, by yelping yel-



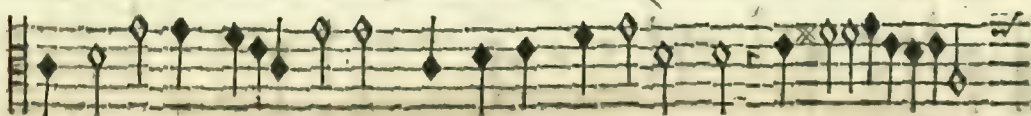
ping yelping 'yelping hounds by yel ii, hounds at bay is set, the



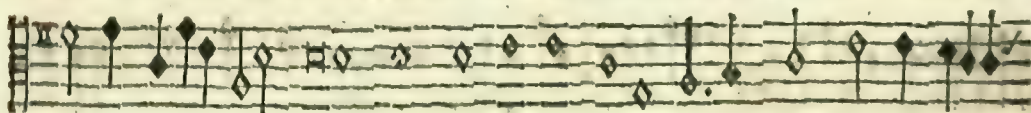
swiftest birde that flies about, the &c. ii, is caught at length is



&c. ii. in fowlers net, the greatest fish in deepest brook, is soon, is soon



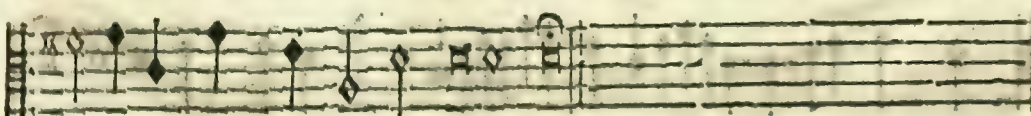
deceiud is soon is &c. ii. is soon deceiud by subtil hook, is &c ii,



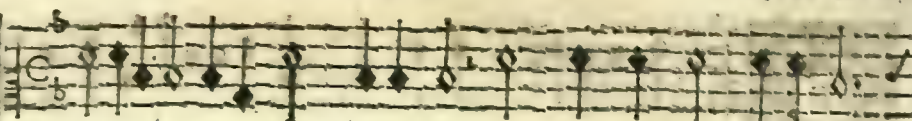
is soon is &c ii. by subtil hook the greatest fish in deepest brook is soon is &c



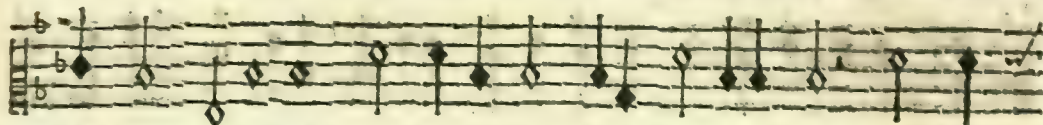
is soon is soon deceiud, is soon deceiud by subtrill hook is soon ii.



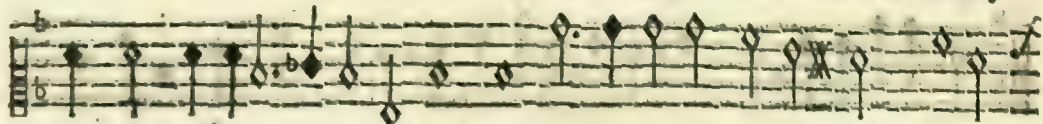
is soon is soone deceiude by sub-til hooke.



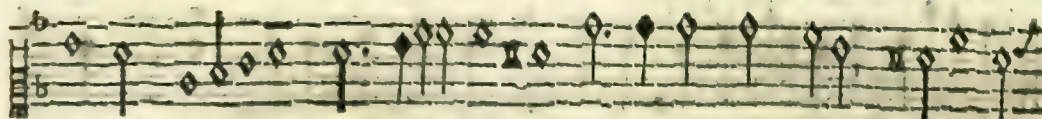
Ha if a day or a month or a yeare crown thy delights with a thou-



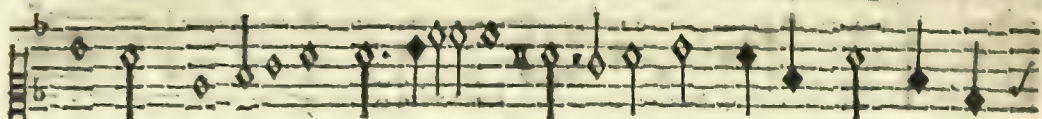
sand sweet contentings, can not a chance of a night or an howre crosse thy



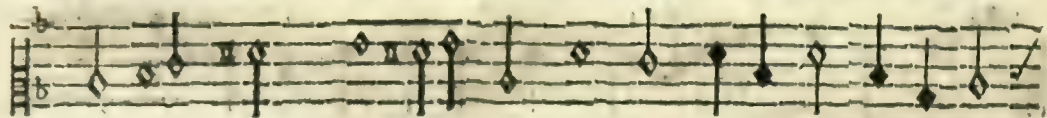
desires with as many sad tormentings, fortune, honor, beauty youth, are but



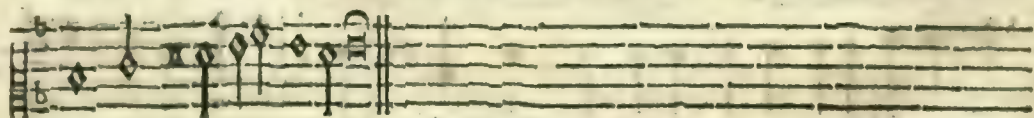
blossoms are, &c ii. are ii, dying, wanton pleasure, doating loue are but



shadowes, are &c ii, are ii. flying, all our ioyes are but toyes, are but



toyes, idle thoughts deceiuing, none haue power of an howre of an howre



in their liues be-reauing.

The first verse





Arthes but a point to the world, and a man is but a point to the

worlds compared centure, shall then a point of a point be so vaine, as to tri-

umph in a feely points aduenture, all is bassard that we haue, there is nothing

and ii. there is no- thing biding, dayes of pleasure are like streames through

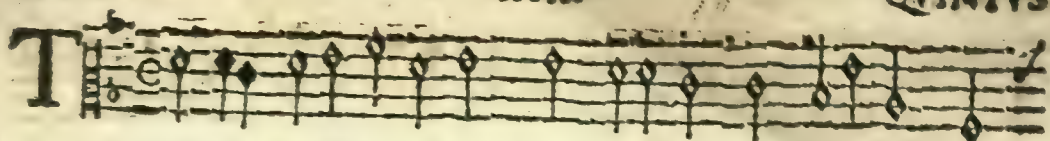
saire meadowes gli- ding, gli- ding, through saire meadowes through

saire meadowes gli- ding wealth and woe time doth goe, time doth

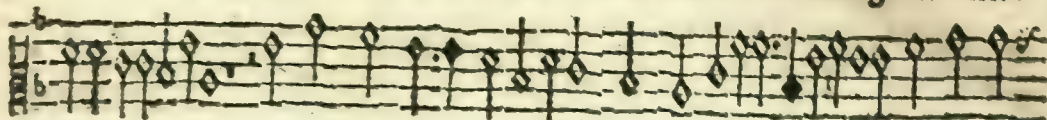
goe, time is neuer turning, secret fates guide our states se & c. both in mirth

and mourning:

The second verse.

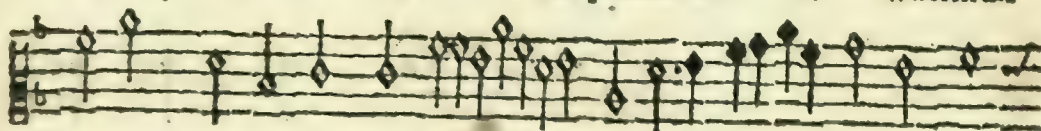


Here is a garden in her face, where roses and white lilies grow where



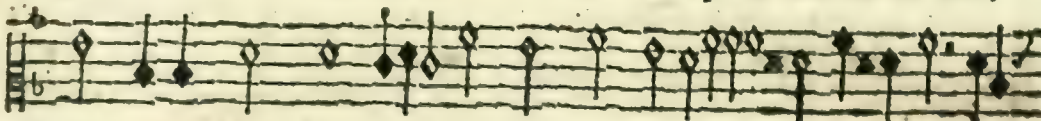
&c.

a heavenly paradise is that place, a &c. ii. wherein all

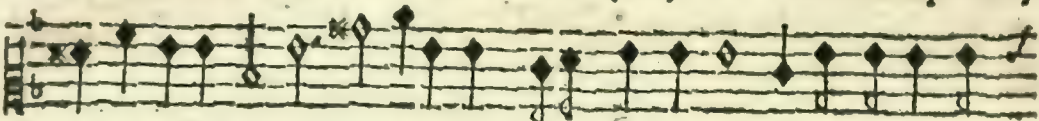


pleasant fruits do flow, where &c

wherein all pleasant fruits do flow,



there cherries grow, there &c that none may buy ii. till cherie ripe chery



ripe til cherie ripe ripe til cherie ripe, cherie riperipe ripe til cherie ripe che



rie ripe the felus doe crie, ther cherries grow, there cherries grow that none may



buy that none may buy til cherie ripe cherie ripe, til cherie ripe ripe til chery

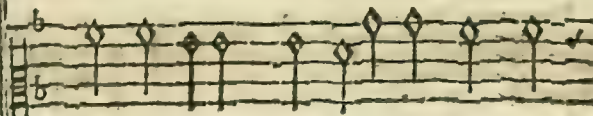


ripe cherie ripe ripe ripe til cherie ripe chery ripe the felus do cry.

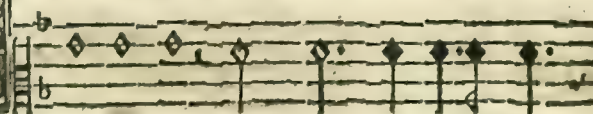
The first verse.



Hose cheries fairely do enclose of oriens



pearle a double row of orient pearle a



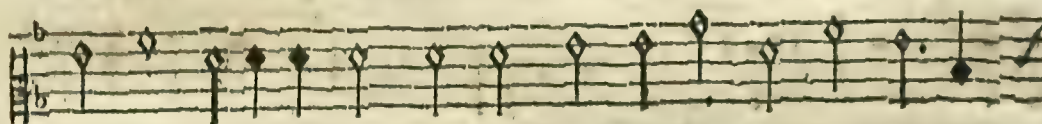
double row, which when her louely loue



ly laughter shews they looke like rose buds fild with snow, they looke like



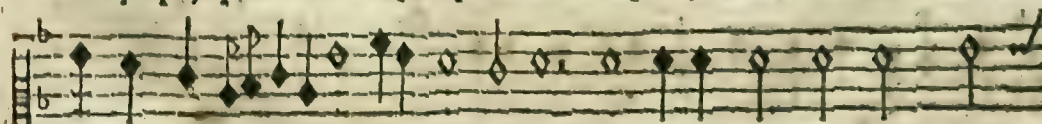
rose buds fild with snow buds fild with snow, they looke like rose buds fild



with snow, yet the no Peere nor Prince may buy, nor prince may buy, till



chery ripe, ripe, til cherie ripe ripe til cherie ripe ripe, til &c. .ii. chery



ripe ripe ripe .ii. th. Esclues do erie, yet the no peere nor prince may



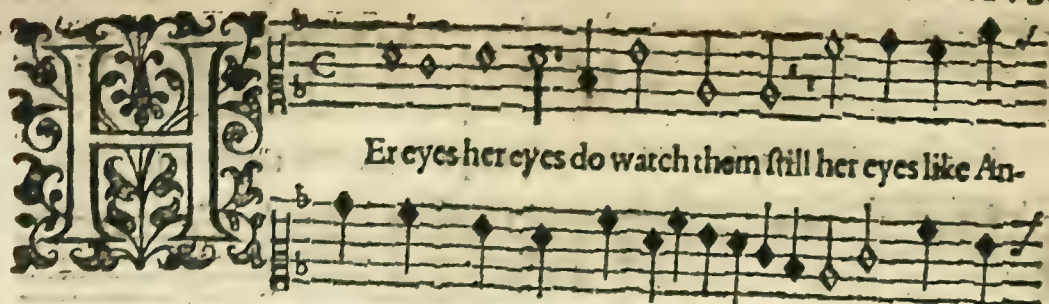
buy, nor prince may buy, till chery ripe, ripe .ii. till .ii.



till .ii. chery ripe ripe ripe .ii. themselves do crie.

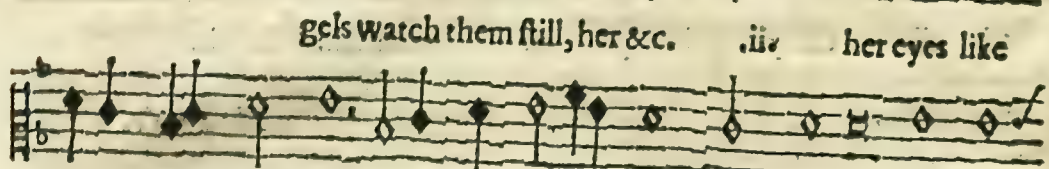
The surse.



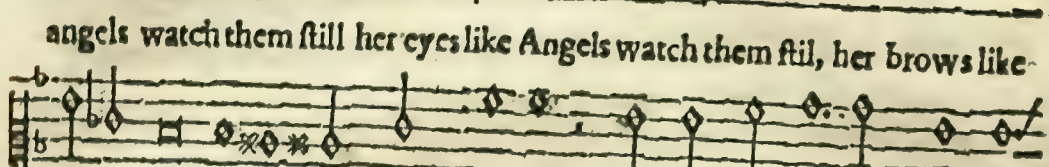


Er eyes her eyes do watch them still her eyes like An-

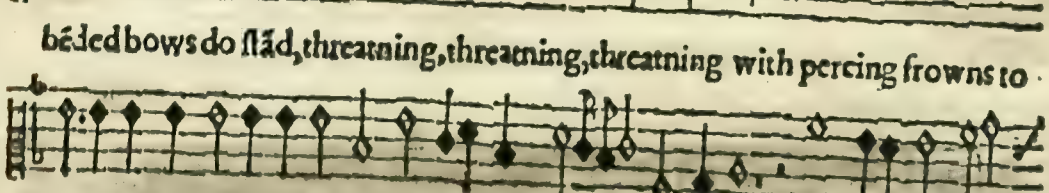
gels watch them still, her &c. .ii. her eyes like



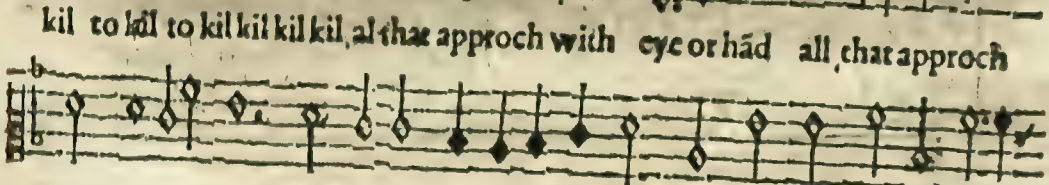
angels watch them still her eyes like Angels watch them still, her brows like



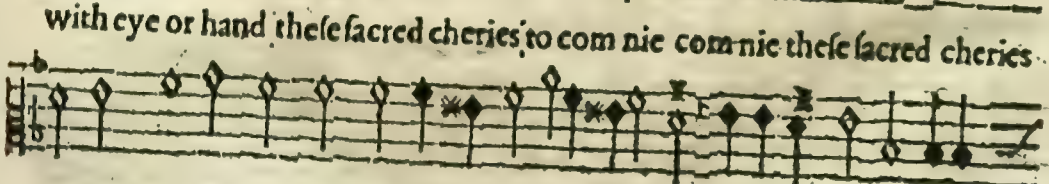
bēded bows do stād, threatning, threatning, threatning with percing frowns to



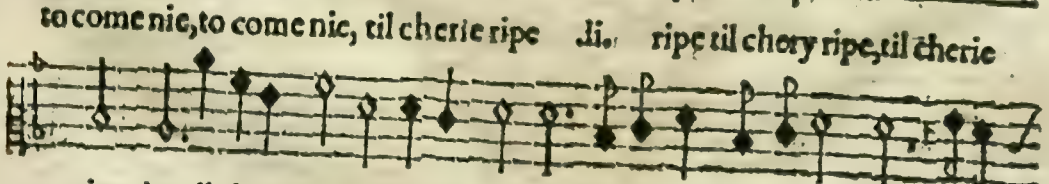
kil to kīl to kil kil kil kil, al that approch with eye or hād all, that approch



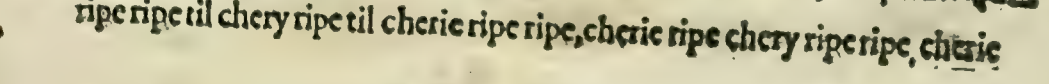
with eye or hand these sacred cheries to com nie com nie these sacred cheries

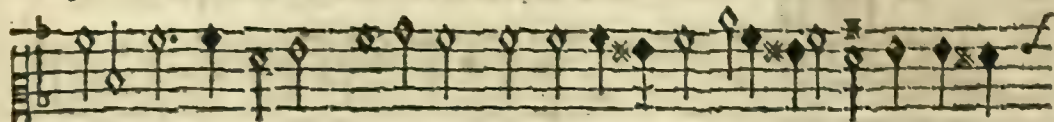
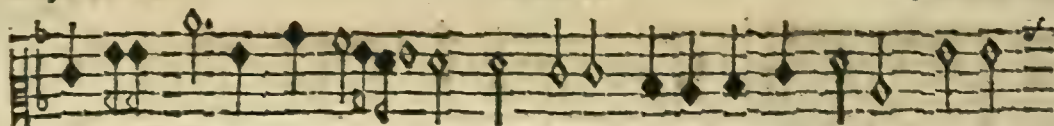


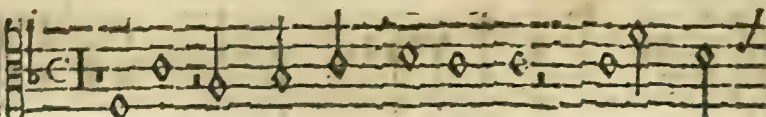
to come nie, to come nie, til cherie ripe .ii. ripe til chery ripe, til cherie



ripe ripe til chery ripe til cherie ripe ripe, cherie ripe chery ripe ripe, cherie



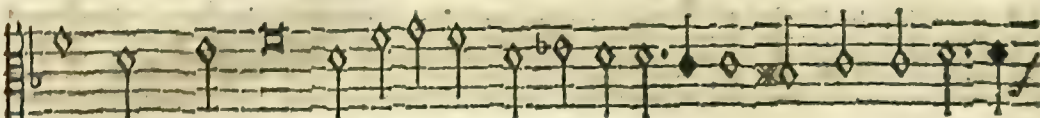
The 3rd se



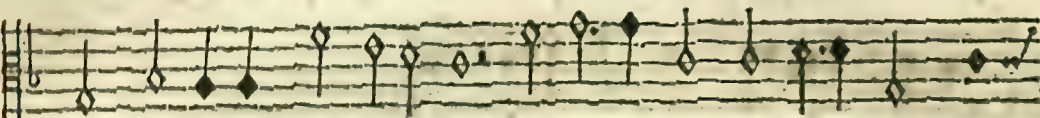
Ehold now praise the Lord the Lord, behold now



praise the Lord all ye seruants of the Lord, behold be-



hold now praise the Lord al ye seruants all ye seruants of the Lord, ye that by



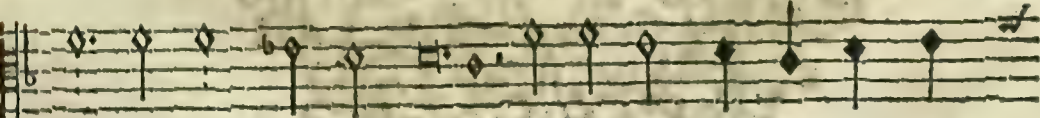
night stand in the house of the Lord, ye that by night ye that by night stand



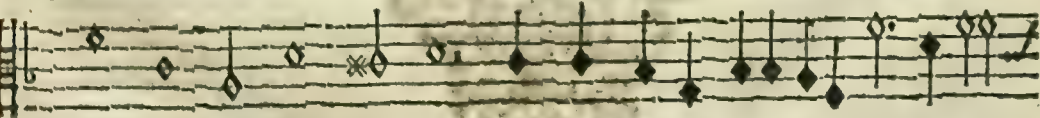
in the house of the Lord, euen in the Courts of the house of our God, of the



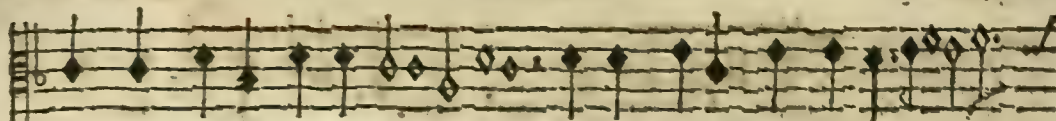
house of our God, list vp your hands in the sanctuarie in the sanctuarie, and



praise the Lord; and praise the Lord the Lord that made that made both



heauen and earth heauen and earth giue thee blessing out of Sion, out of Sion



giue thee blessing out of Sion of Sion, giue thee blessing out of Si- on



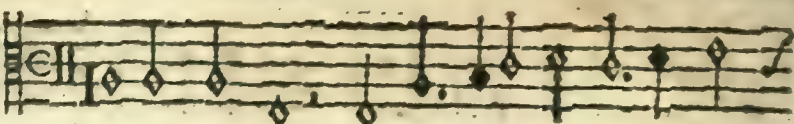
of Sion, giue thee blessing out of Si- on of Sion, giue thee blessing



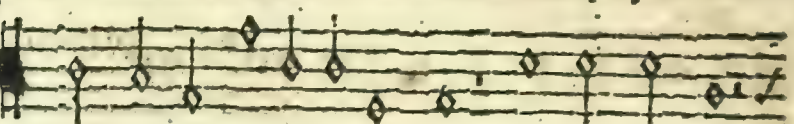
out of Sion, A.

men.

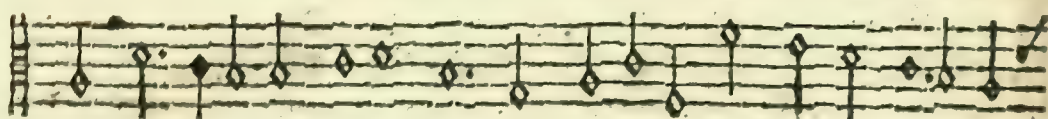




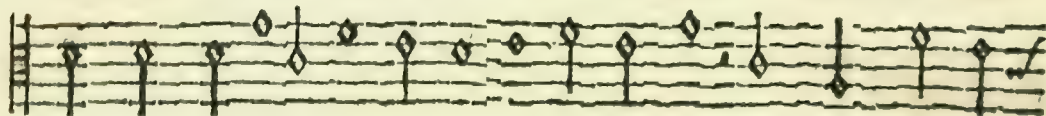
Lord bow down thine care vnto our prayers which



we make to thee in thy sons name, O Lord bow down



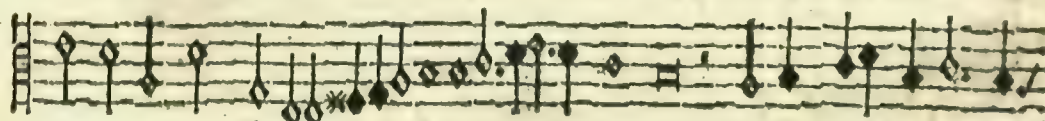
thine care vnto our prayers which we make to thee, we make to thee in thy



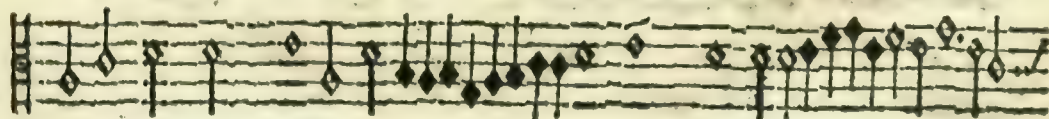
sons name, and for his sake, preferue our gracious King and Queene from all



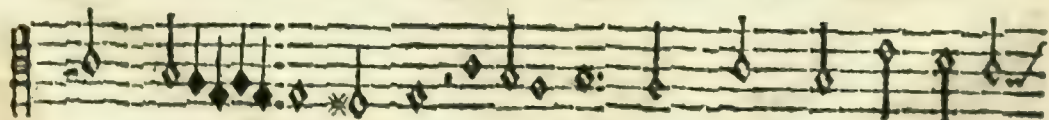
(their enemies continew O Lord their deliuerance from the conspiracies of



al such as rise from &c. ii. against them, preferue also his royall



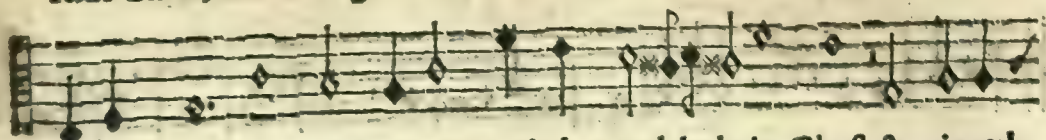
progenie Prince *Henric*, pre &c ii. prince *Henric* pre &c ii.



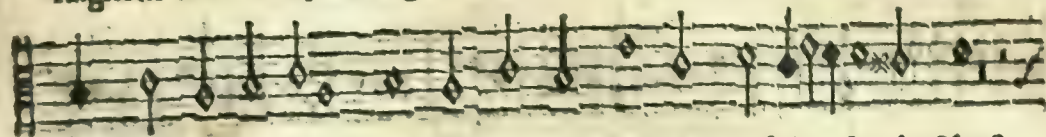
Prince *Henric* and the rest, and the rest, euen through the same our Lord



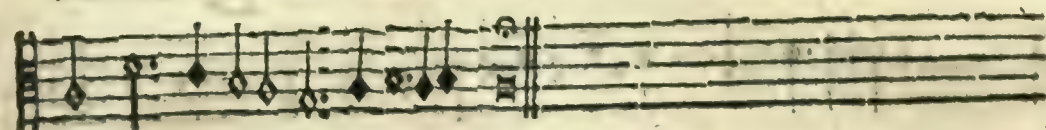
Iesus Christ, euen through the same our Lord Iesus Christ, who liueth and



raigneth with thee, and raigneth with thee and the holy Ghost, & raigneth

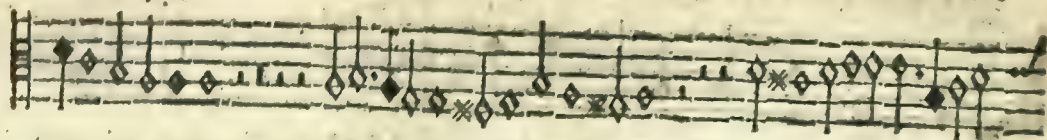


with thee and the holy Ghost, and raigneth with thee and the ho-ly Ghost

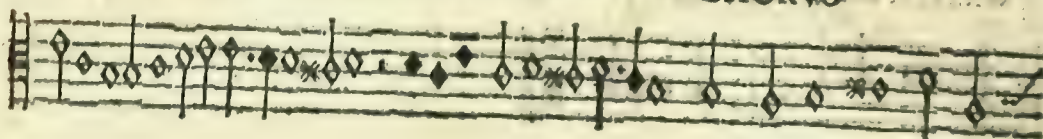


both now and euer A- men.





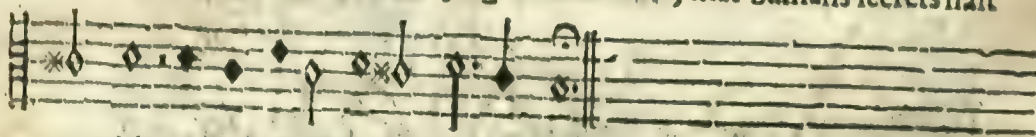
CHORVS



Tis thou O Lord, tis thou



O Lord through strength of thy right hand alone, that Sathans secrets hast



reualde, and bloody treasons overthrowne.

bis all.

FINIS.

TENOR

AN HOWRES RECREA-
tion in Musicke, apt for Instru-
mentes and Voyces.

Framed for the delight of Gentlemen
and others which are wel affected to that qualitie,
*All for the most part with two trebles, necessarie for
such as teach in priuate families, with a pray-
er for the long preseruatiō of the King
and his posteritie, and a thanks giuing for
the deliuerance of the whole estate
from the late conspiracie.*

By RICHARD ALISON
Gentleman and practitioner
in this Art.

John windet.

1601.



LONDON

Printed by John windet the Assigne of William Barley,
and are to be sold at the Golden Anchore in
Pater Noster Row. 1606.

1771/1772

1771/1772

1771/1772





To the right vworthily hono-
red and most free Respecter of all vertue,
his chiefly esteemde and singular
good patrone Sir Iohn Scudamore Knight.



Ow noble, how auncient, and how effectnall the Arte of Musicke is, many excellent discourses of Theoristes deeply learned in the science haue already so confirmed & illustrated, that it might seeme as much arrogancie in me to attempt the prayse thereof, as it argues malice or ignorance in such as seeke to exclude it out of diuine, or humaine societie. I will onely alledge one testimonie out of an Epistle, which that auncient Father Martin Luther did write to Senfeliusthe Aug-
sician, which is so ample in commendation of this art, that it were superfluous to adde any other. Musicke, saith he, so Diuels we know is hateful and intollerable, and I plainly thinke neither am I ashamed to auerr it, that next to Theologie, there is no Arte comparable with Musicke: for it alone next to Theologie doth effect that, which otherwise onely Theologie can performe, that is, a quiet and a chearefull minde. Now if Musicke merites so high a place, as this holy man hath giuen it, can wee deny loue and honour to them, that with their grace and bounty raise the professors thereof? Or to whome shal we that labour in this qualitie, better recommend our workes, then to our patrones and benefactors? Receiue therefore (most honoured Knight and my worthiest Patrone) the fruites of your bounties and the effects of those quiet dayes, which by your goodnes I haue enioyed. And as the glory of a new finishd house belongs not so much to the Worke-man that built it, as to the Lord that owes it, so if any part of this new worke of mine can excite commendation, the grace is chiefly yours, though the labour mine. But because there is na man more distrustfull of his owne endeuours then I am my selfe, by the weakenes of my nature: I beseech you receiue my labours howsoeuer into your protection, whose worth can best countenance the from misfortune, & spirit defend them, I will onely assist you with a poore mans bounty, I meane my many humble prayers to the highest protector, beseeching him to blesse you with long life and prosperity to his glorie and our comforts, that must euer owe you our service and loue.

Your VVor.

wholy deuoted :



THE TABLE.

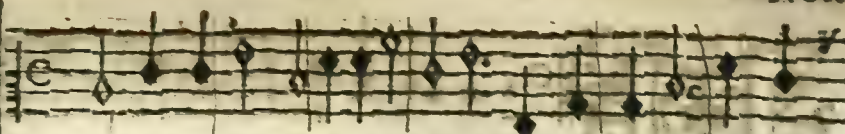
Songs to 4. voyces.

The man vpright of life.	I
He onely can behold.	II
O heauie heart whose harmes.	III
In hope a King doth goe to war.	IIII
Though wit bids wil to blow retreate.	V
But yet it seemes a foolish drift.	VI
I Can no more but hope good hart.	VII
Who loues this life from loue his loue:	VIII
My prime of youth, my feast of ioy.	IX
The spring is past, and yet.	X

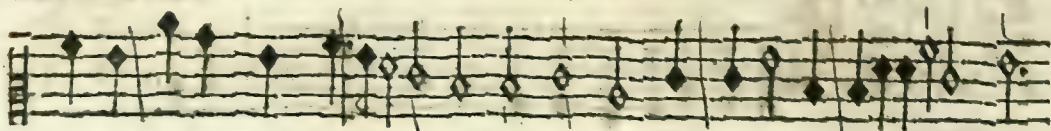
Songs to 5. voyces:

Rest with your selues.	XI
For lust is fraile, where loue.	XII
Shal I weepe and shee a feasting.	XIII
Can I abide this praunsing.	XIIII
The sturdie rocke for al his strength.	XV
The stately stag that seemes so stout.	XVI
VVhat if a day or a month or.	XVII
Earthes but a point to the world.	XVIII
There is a garden in her face.	XIX
Those cherries fairely do inclose.	XX
Her eyes her eyes like Angels.	XXI
Behold now prayse the Lord.	XXII
O Lord bow down thine eare.	XXIII
The sacred quire of Angels.	XXIIII

FINIS.



He man vpright .ii. of life the man vpright the man



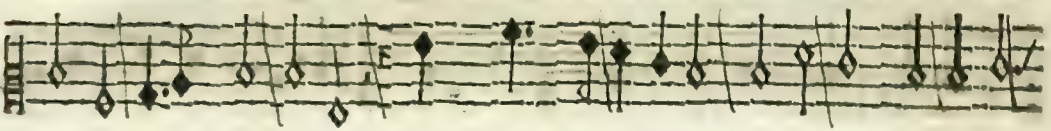
vpright of life whose guilt-les hart is free from all dishonest .ii. deedes



from al dishonest deedes, from all dishonest deeds, or thought of vanitie, that



mā whose silēt dayes in harmelesloyes are spent, whom hopes cannot delude



nor sor row dis-con-tent, whom hopes cānot delude, nor sorrow discōtent



that man needs neither towers nor armor for defence, nor secret vautes to flie

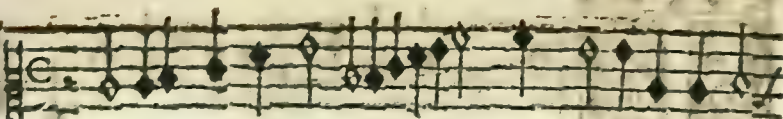


from thun-ders violence, nor secret vautes to flie frō thūders vio lence.

The first verse.

B





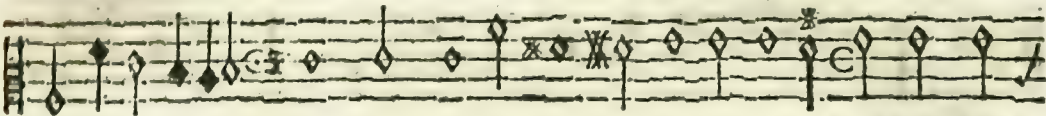
He onely can behold .ii. with vnaffrighted eies



he onely can behold behold with vnaffrighted eyes, the



horors of the deep & terrors of the skies, the horrors of the deep, the deepe



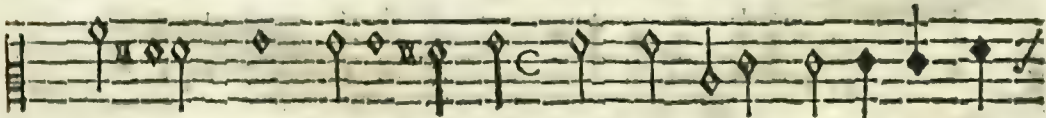
& terrors of the skies: Thus scorning scorning, scorning all the cares that fate



or fortune brings. He makes his heauē his booke, .ii. his booke he



makes his heauen his booke, his wisdome heauenly thinges good thoughts

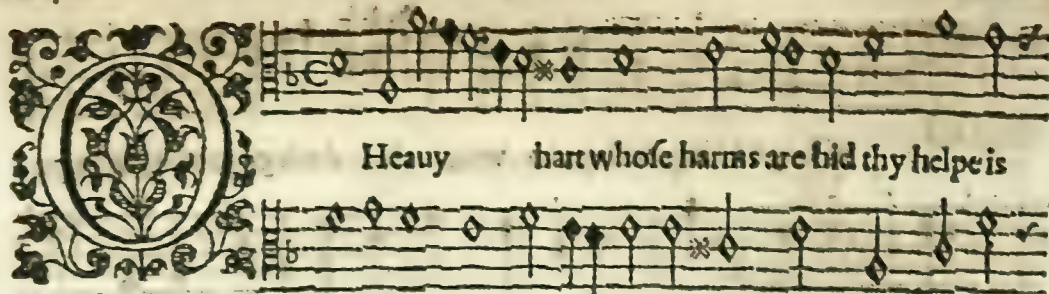


his onely friendes, his onely friendes, his wealth a well spent age, the earth



his sober Inne, .ii. the earth his sober inne, & quiet pilgrimage.

The second verse.



Heauy hart whose harms are bid thy helpe is

hurt, is hurt, thy hap is hard, if thou sholdst break, as God

for-bid, shouldst breake, as God forbid, the should desert want his re- ward

hope wel; hope wel to haue, hate not sweete thoughts, fowle cru-ell

storms; fairer calms fowle cru-ell

storms fairer calmes haue brought,

fairer calmes haue brought, after sharp showers the sun shines faire, hope cums

likewise after dis-paire, after sharpe showers, the sun shines faire hope cums

likewise after dis-paire.

The first verse.



N hope a king doth go to war, .ii. doth go to war, in hope



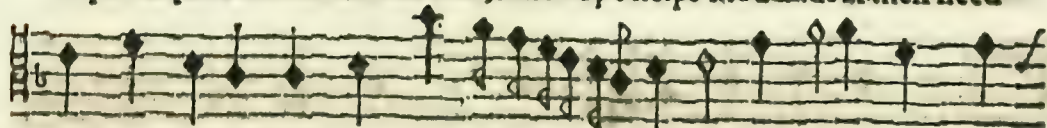
a lo-uer liues full long, in hope a marchant sailes ful far, in hope iust men do,



suf-fer wrong, in hope the plowmā sowes his seed. .ii. in



hope the plowman sowes his seed, thus hope helps thousands at their need



then faint not hart then faint not hart a- mōg the rest, what euer chance hope



thou the best, .ii. the best.

The 2. verse,





Hough wit bids wil to blow retreare .ii. .ii. will canor

worke as wit would wish, when that the Roch doth taste the bait too late to

warne the hungrie fish, when Cities burn on fierie flame great ri-uers

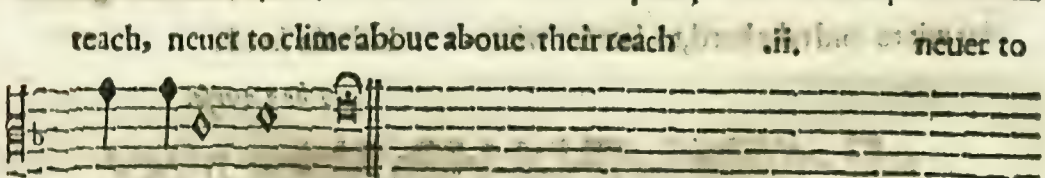
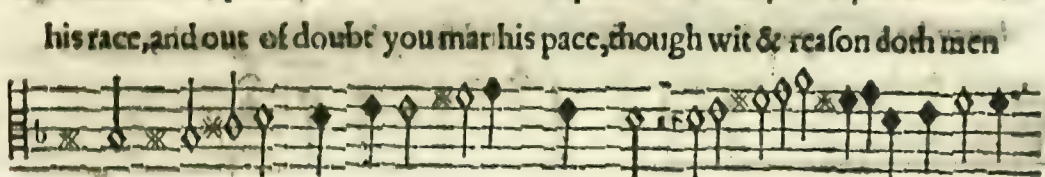
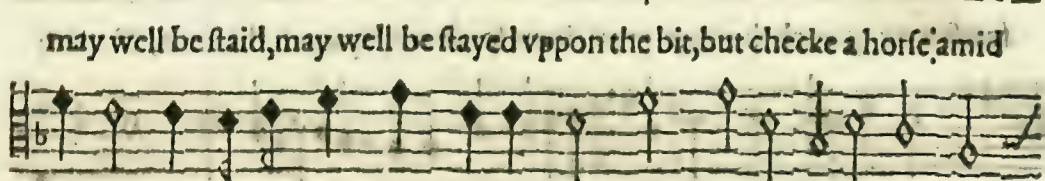
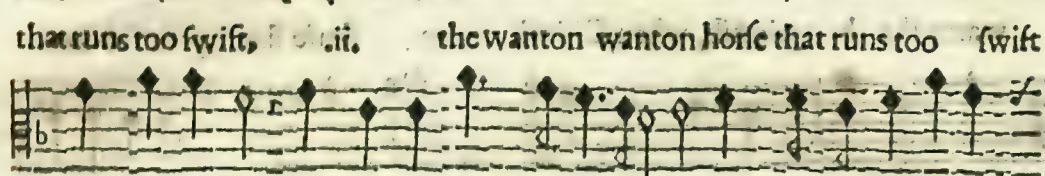
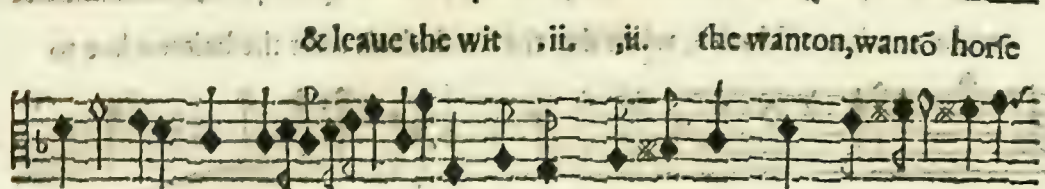
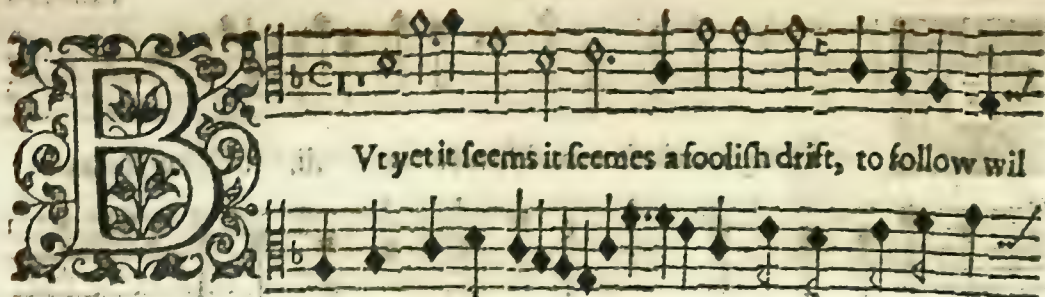
scarfe may quench the same, great rivers scarfe may quench the same. If wil &

fancy bee - greede, .iii. and fancy bee a - greede, 10 late

for wit to bid take heed, to late for wit to bid take heed.

The 3. verse.

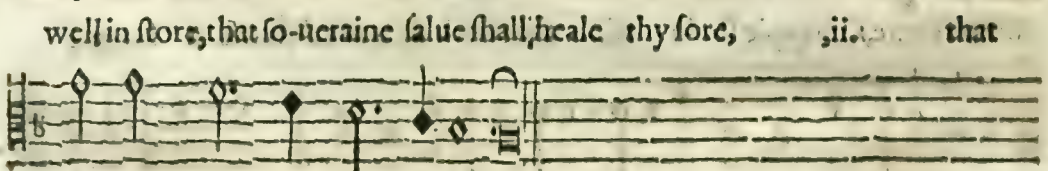
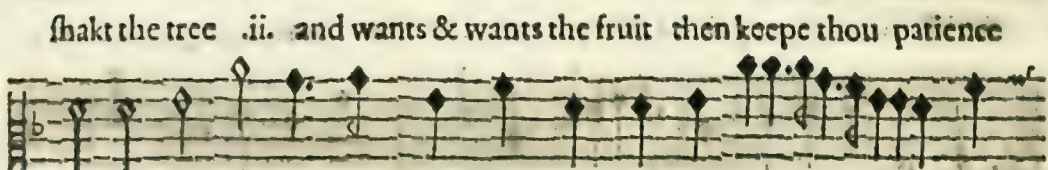
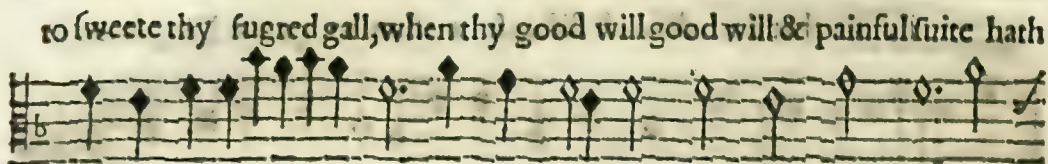
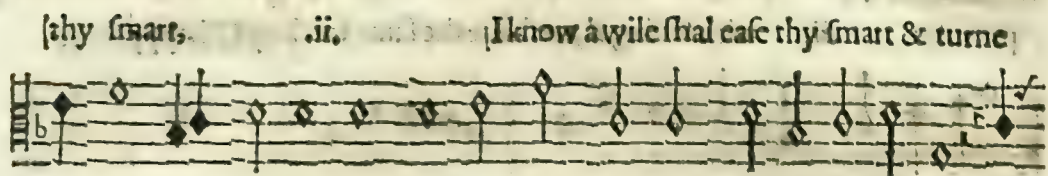
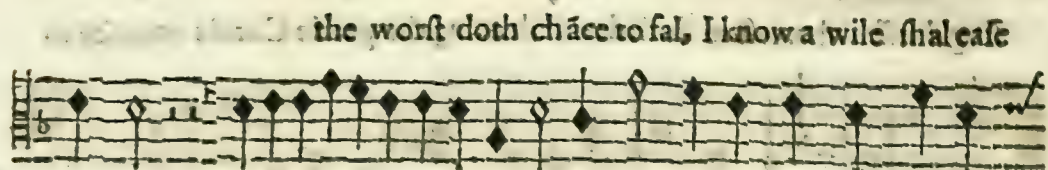
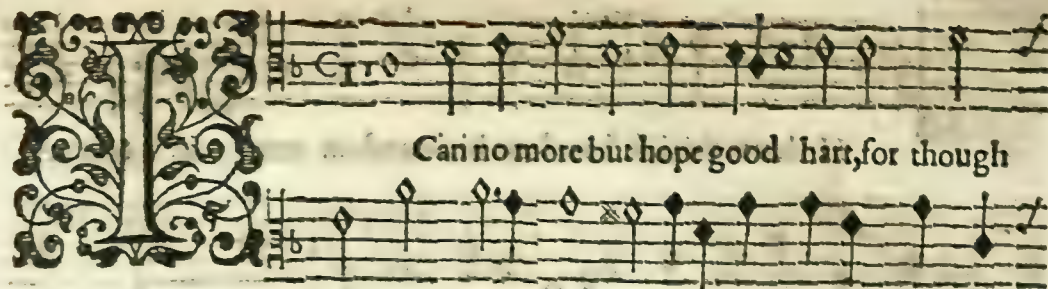




cline about their reach.

The fourth verse.





soueraigne salue shall heale thy sore.

The fift verse.





Ho loues this life from loue his loue doth erre .ii. & chu-

sing dross rich treasure doth de-nie, leauing the pearle Christs counsell to

pre-fer .ii. with selling al, we haue the same to buy O happy soule

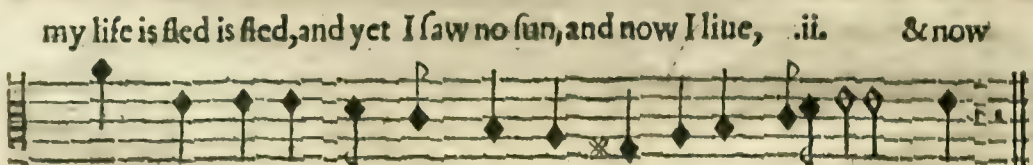
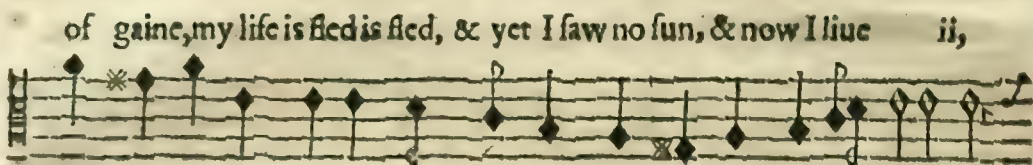
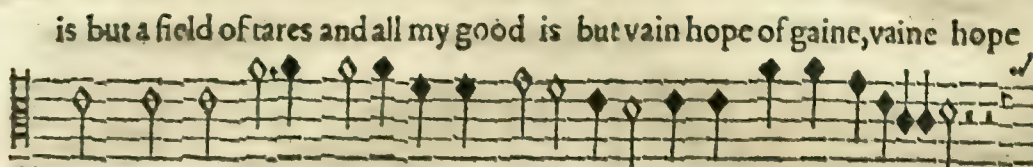
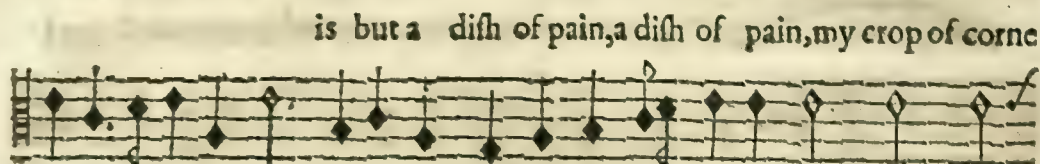
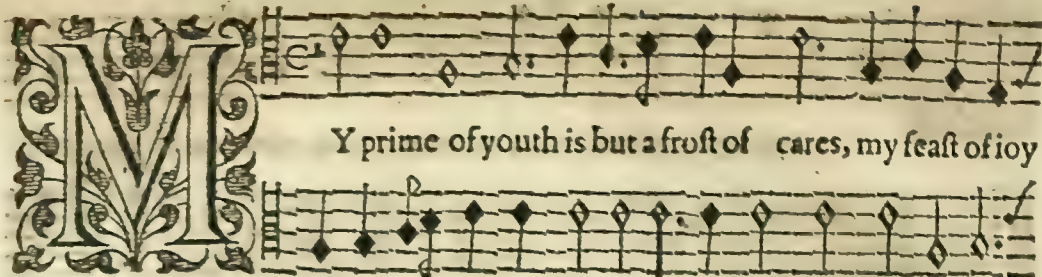
.ii. that doth disburse disburse a sum to gain a Kingdome in

the life to come, to gaine a Kingdome in the life to come, a king-dom in the

life to come, O happie soule .ii. that doth disburse disburse a summe

to gain a kingdom in the life to come, to gain, a kingdom in the life to cum

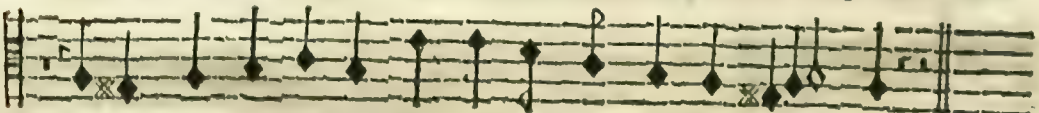
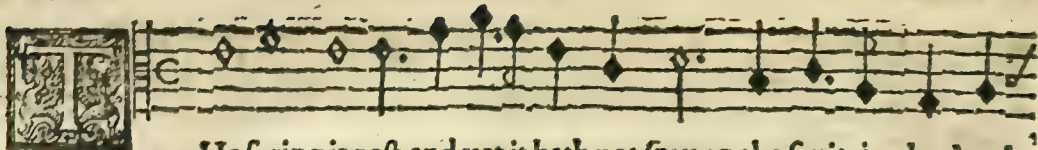
a kingdome in the life to gaine a kingdō in the life to come.



now now, and now now now now, now now my life my life is done.

The first verse.





& now now now my life and now now now now my life is done.

The second verse.

Here endeth the songs of foure parts.





Est with your selues .i. .ii. you vaine and idle braines



which youth and age in lewdst lust bestow .ii. and find out



frauds .ii. .ii. and vse ten thousand trains to win the soile wher naught



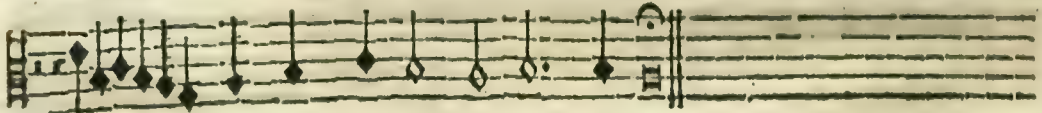
but sin doth grow, .ii. and liue with me, you chaste & honest



minde & &c. .ii. which do your liues in lawfull loue employ & know



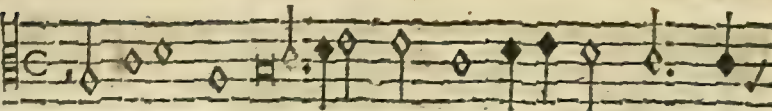
no sleights, .ii. but friends for vertue finde and loath the lust, which doth



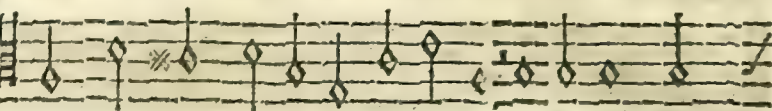
.ii. the soule de-stroy, the soule destroy.

The first verse.

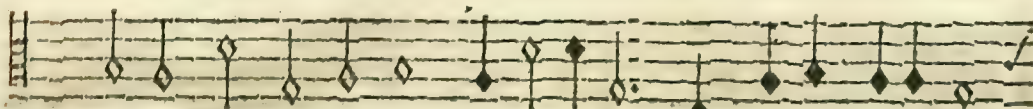




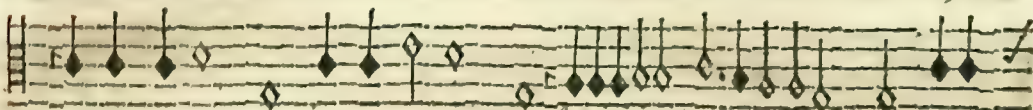
Or lust is fraile, .ii. where loue is e-uer sound, lust



outward sweet, but inward bitter gall, a shop of shewes



where no good ware is found, not like to loue, where honest faith is all,



so that is lust where fancy ebs and flowes .ii. where fancy



ebs & flowes and hates and loues as beauty dyes as beauty dies &



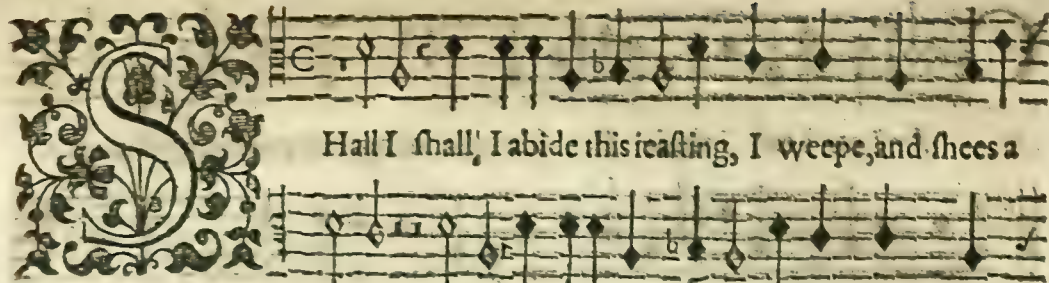
grows, and this is loue where friendship firmly stands on vertues rocke,



.ii. & not on sinful sands, on sinful sands.

The 2. verse.



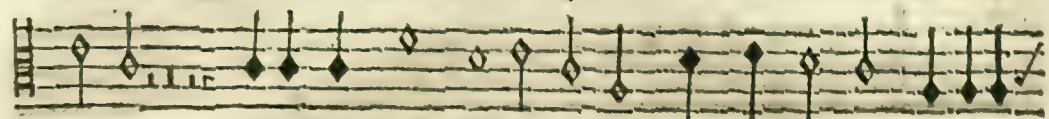


Hall I shall I abide this ieasting, I weepe, and shees a

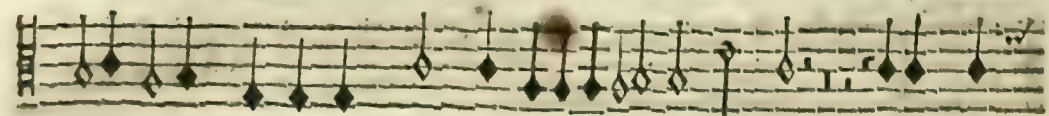
feasting, shall I shall I abide this ieasting, I weepe and



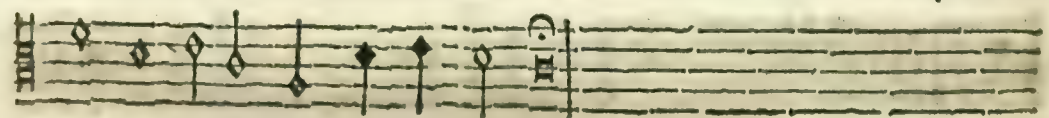
shees a feasting O cruell cruel fancie that so doth blind thee ii. 13



loue one that so doth blind thee to loue one doth not mind thee, O cruell



cruell fancy, that so doth blind thee .ii. to loue one that so doth



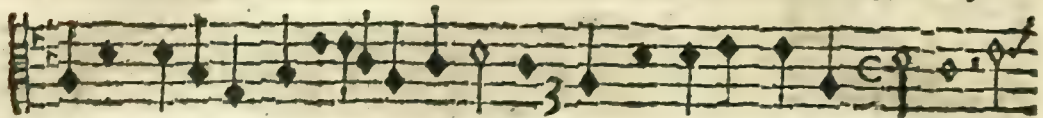
blind thee to loue one doth not mind thee.

The first verse.





An I can I can I abide .ii. [this praunsing, this praunsing! I weepe



and shees a daunsing, .ii. a daunsing and shees a daunsing, a daunsing, O



cruell cruell cruel fancy so to betray me .ii. .ii. thou goest about to



slay me, thou goest about about about about to slay me thou goest about about



to slay me, to slay me, about to slay me, O cruel, cruel, cruel fancie so to betray



me .ii. .ii. thou goest about to slay me thou goest about about about



about to slay me, thou goest about about to slay me, to slay me, about to slay me

The 2. verse

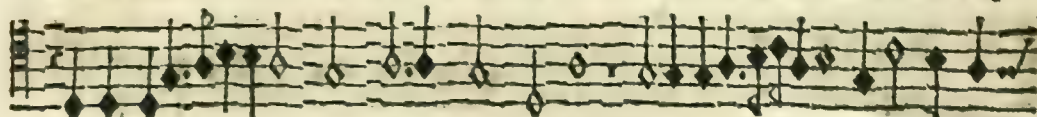




He sturdie rock for al his strength by raging seas, is rent the &c



.ii. in twain, the marble stone, is pearst at length, with little drops



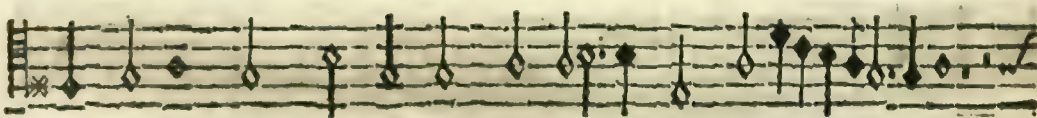
the &c .ii. with little drops of raine the .ii. by little drops



of, drizzling rain the oxe doth yeelde vnto the yoake .ii. the steel



obeierth the hammer stroake, the &c .ii. the steel obeyeth



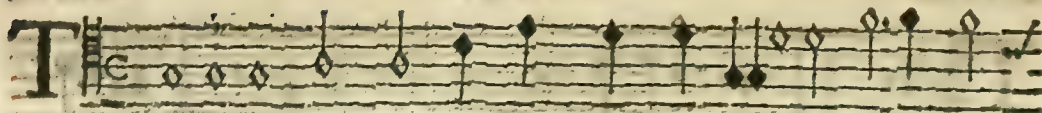
the hammer stroake, the oxe doth yeeld vnto the yoake, the .ii.



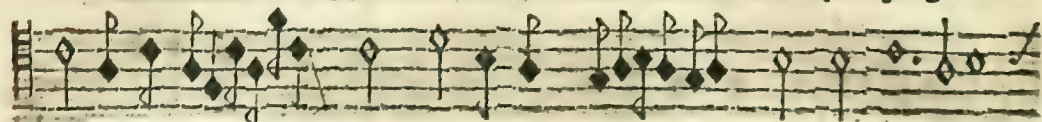
the Steele obeyeth the hāmer stroake, the &c .ii. the .ii. the



Steele obeyeth the hāmer stroake,



He stately stagge that seemes so stoute, that &c. ii, by yelping hounds



by yelping, ii, ii, ii, hounds by yelping, ii, ii. ii. hounds at bay is set,



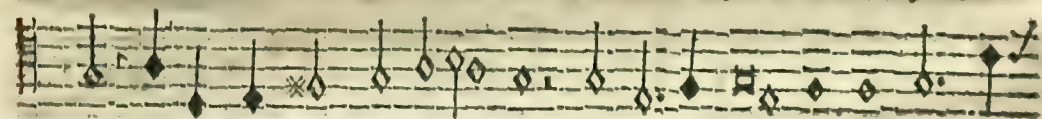
the swiftest birde that flies a- bout, about the swif. &c. ii, the &c



is caught, at length in fowlers net, the greatest fish in deepest brook, is soon,



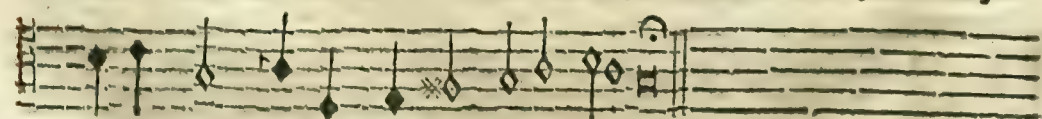
is soon deceiud is &c. i, deceiud with subtil hook, is &c. ii, by subtil



hooke is soone deceiude, by subtil hook the greatest fish in deepest brook is



soon is soon deceiud, is &c. deceiud by subtil hook, ii, by



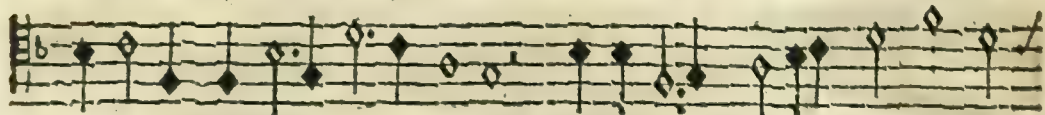
subtil hooke, is soon deceiude by subtil hooke.



Ha if a day or a month or a year crown thy delights with a thou-



and sweet contentings, can not a chance of a night or an howre crosse thy



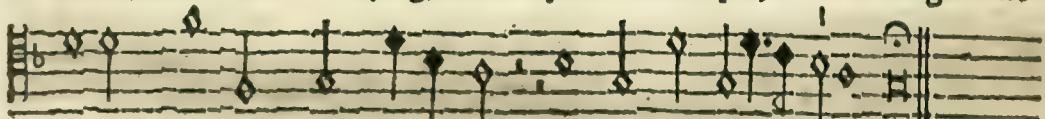
desires with as many sad tormentings, fortune, honor, beauty youth, are but



blossoms are ii. ii. dying, wanton pleasure, doating loue are but sha-



dowes, are are flying, all our ioyes are but toyes, i-dle thoughts de-



ceiuing, none haue power of an howre in their liues be- re- uing.

The first verse





Arthes but a point to the world, and a man is but a point to the



worlds compared centure, shall then a point of a point be so vaine, as to tri-



umph in a seely points aduenture, all is hazard that we haue, there is nothing



nothing there is nothing nothing biding, dayes of pleasure are like streames



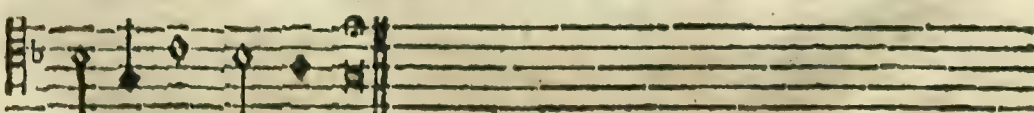
through faire medowes gli-ding, meadowes gli-ding, through faire meadowes



through faire meadowes gli-ding weakhand wo time doth goe,

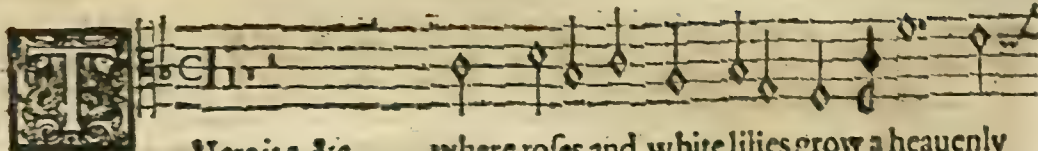


.ii. time is neuer turning, secret fates guide, our states both in mirth



both in mirth and mourning:

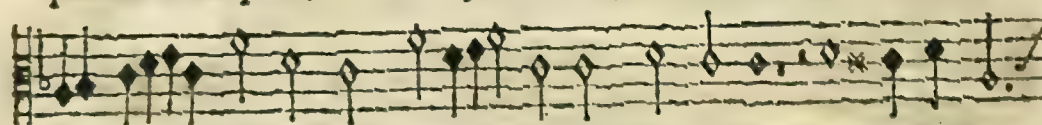
The second verse.



Here is a &c. where roses and white lilies grow a heavenly



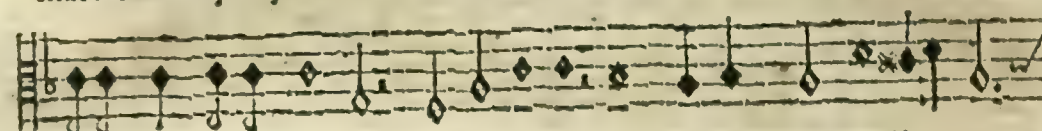
paradise is that place, A heavenly heavenly paradise is that place, where in



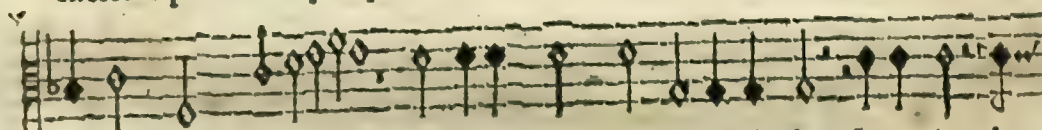
all pleasant fruits do flow, wherein all pleasant fruits do flow, there cherries grow



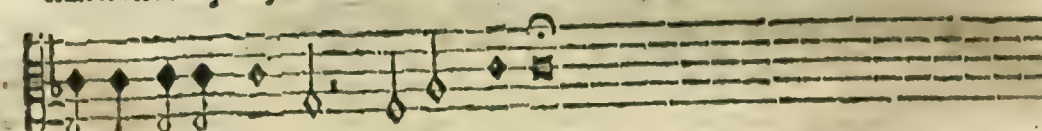
that none may buy .ii. till cherie ripe ripe till cherie ripe cherie ripe,



cherie ripe cherie ripe ripe theselus do crie, there cherries grow .ii. grow



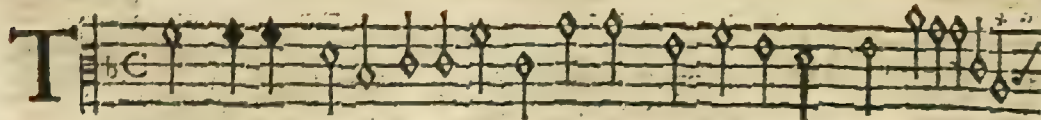
that none may buy .ii. til cherie ripe ripe, till cherie ripe chery ripe che-



rie ripe cherie ripe ripe theselus do cry.

The first verse.





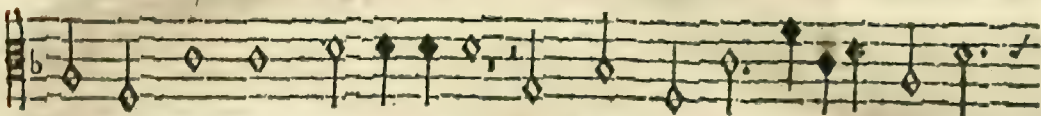
Hose cherries fairly do inclose of orient pearle a double row of &c



which when her loucly loucly laughter shows .ii



they looke like rose buds fild with snow, they looke like rose buds fild with



snow, filld with snow, yet thē no Peere nor Prince may buy, till chery ripe, ripe



.ii, chery ripe .ii. ripe, cherie ripe, ripe, ripe .ii. ripe, ripe



thēselues do crie, yet thē no peere nor prince may buy, till chery ripe, ripe

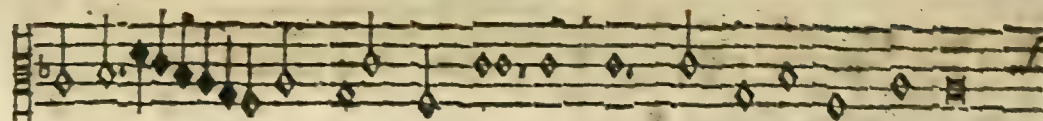


ii. ii. cherie ripe iii. ripe cherie ripe,ripe ripe iii. themselves do cry:

The 2. verse.

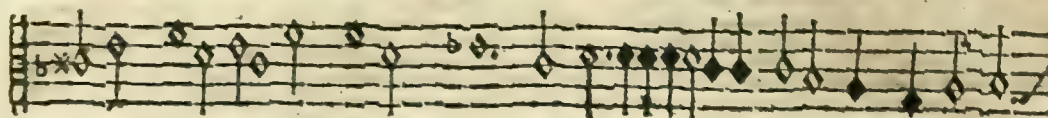


Er eyes her eyes like Angels watch them still watch &c. her eyes



her &c.

like angels watch &c her brows like bēded bows do stād



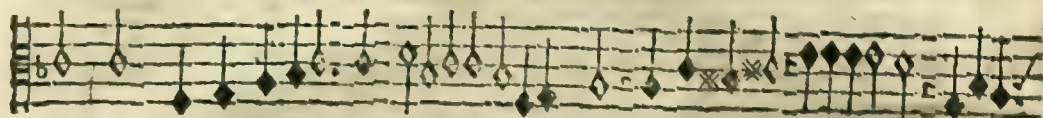
threting .ii. .ii. with percing frowns to kil to ii. kil kil kil al that aproch with



eye or hād

ii.

approch with eye or hād thes sacred cheries to com



nie, thes cheries to &c. thes &c. to com nie til chery ripe .ii. ripe till &c



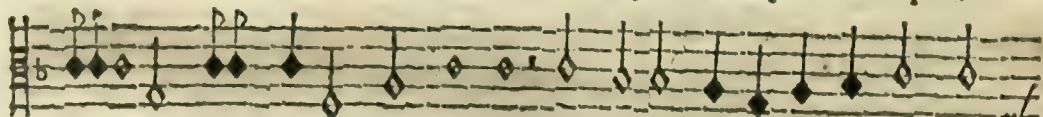
ripe

;ii

ripe til chery ripe

.ii.

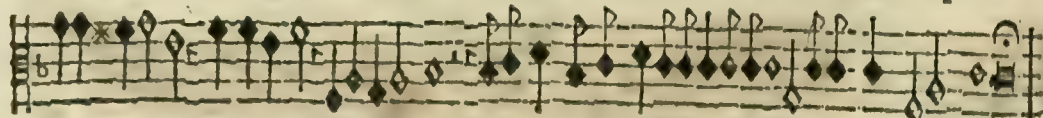
ripe cherie ripe cherie ripe .ii



ripe cherie ripe the selus do crie, thes sacred cheries to com rie, thes



cheries to &c. thes &c to com nie, til cherie ripe .ii. ripe till &c. ripe

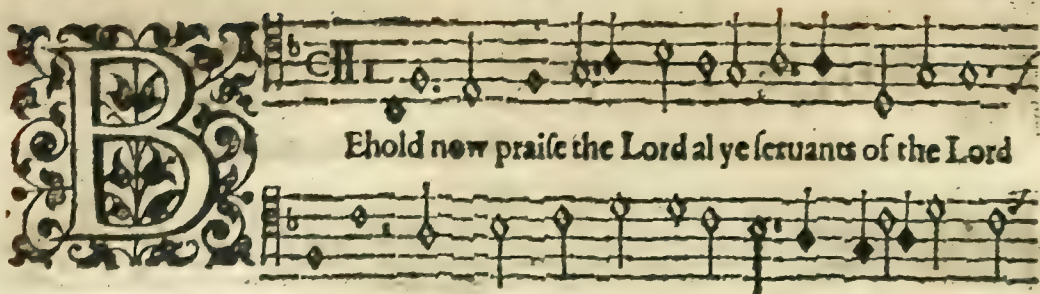


ii. ripe til cherie ripe til &c. ripe cherie ripe cherie ripe

i.

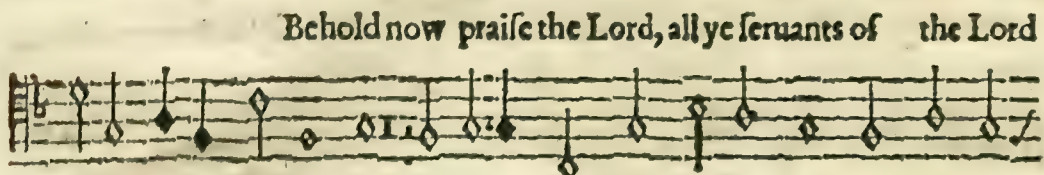
til chery ripe the selus do cry.

The 3 verse.

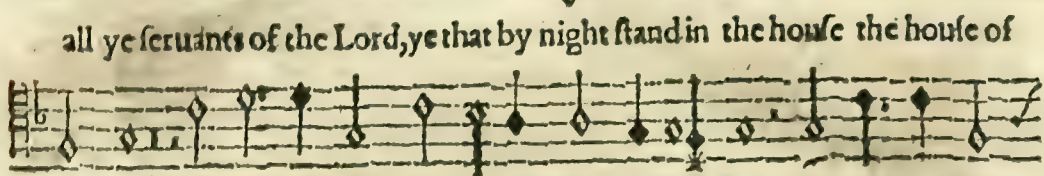


Behold now praise the Lord al ye seruants of the Lord

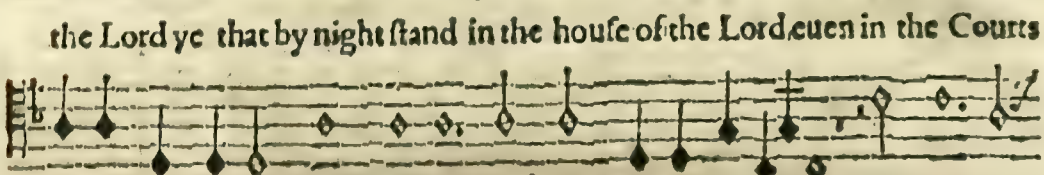
Behold now praise the Lord, all ye seruants of the Lord



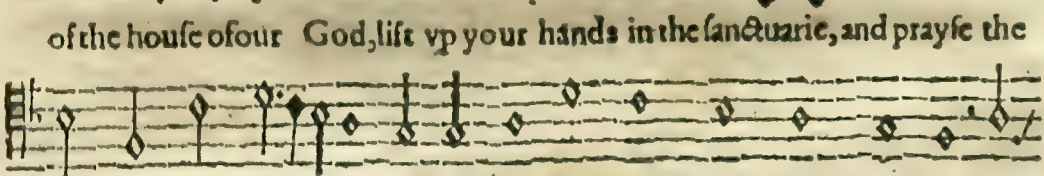
all ye seruants of the Lord, ye that by night stand in the house the house of



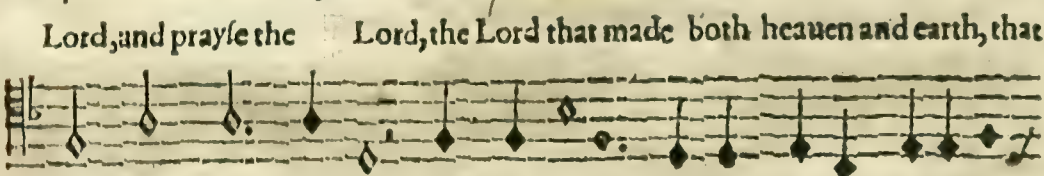
the Lord ye that by night stand in the house of the Lord euen in the Courts



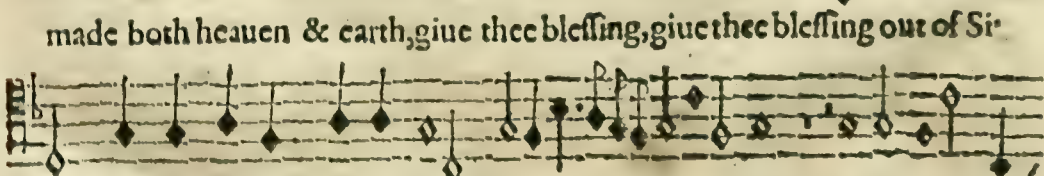
of the house of our God, list vp your hands in the sanctuary, and prayse the



Lord, and prayse the Lord, the Lord that made both heauen and earth, that



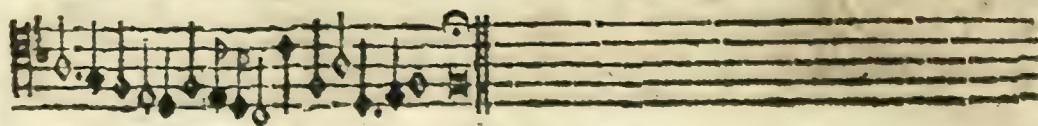
made both heauen & earth, giue thee blessing, giue thee blessing out of Si-



on, giue thee blessing out of Sion, out of Sion out of Sion, giue

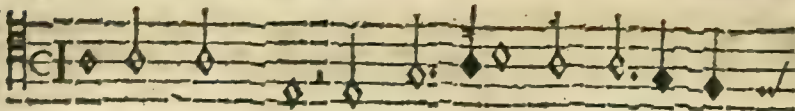


thee blessing out of Si-on, give thee blessing out of Si-on, A

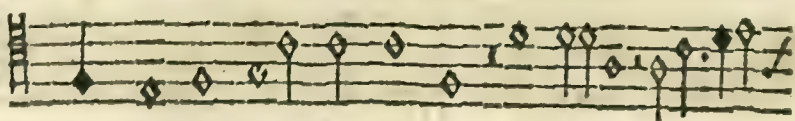


men.

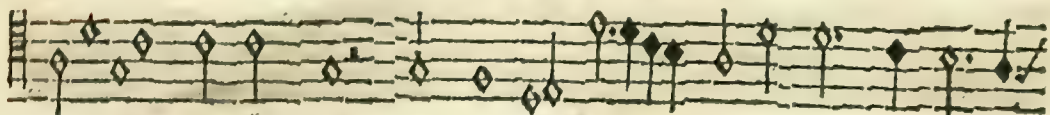




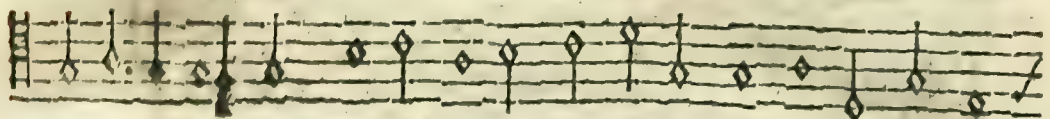
Lord bow down thine care vnto our prayers which



we make to thee in thy sons name, O &c: .ii.



O Lord bow down thine care vnto our prayers which we make to



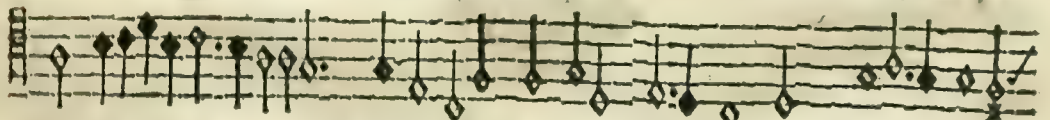
thee in thy sons name, and for his sake, preserve our gracious King and Queen



from all their enemies continew O Lord their deliuerance from the conspi-



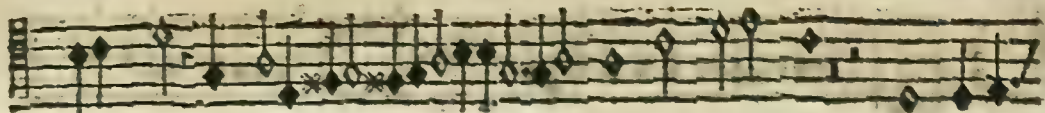
racies of al such as rise vp against them, preserve also his royall progenie



pre. &c .ii. preserve also his royal progenie Prince Henrie and the



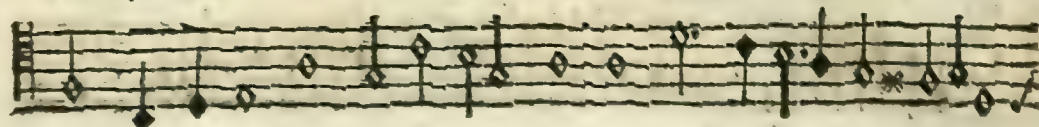
rest, euen through the same our Lord Iesus Christ, who liueth and raigneth



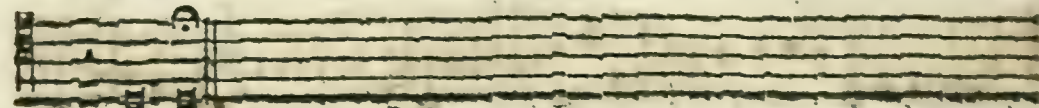
with thee, who &c.

.ii.

and the holy Ghost, who liueth

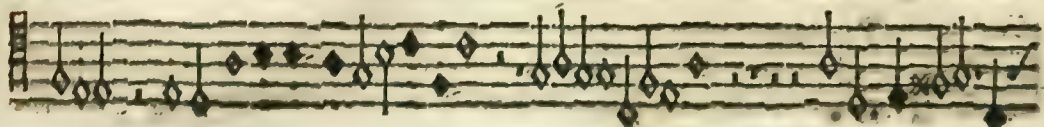
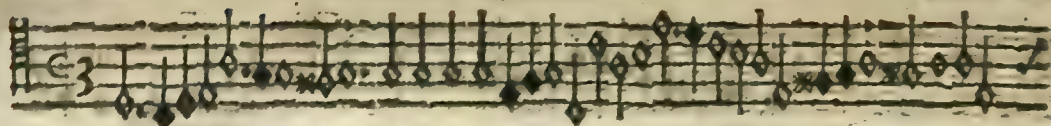


and raigbeth with thee and the holy Ghost both now and euer A- men;

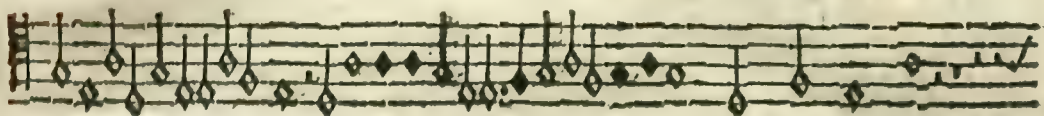


Amen.





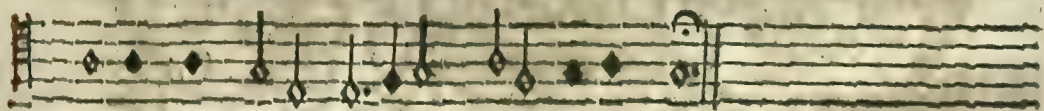
CHORVS.



Tis thou O Lord,



through strength of thy right hand alone alone, that Sathans secrets hast



reuealde, and bloody bloody treasons ouerthrowne.

bis al.

FINIS.

BASSVS

October 1606

John Branch 1604

AN HOWRES RECREA
tion in Musicke, apt for Instru-
mentes and Voyces.

Framed for the delight of Gentlemen
and others which are wel affected to that qualitie,
All for the most part with two trebles, necessarie for
such as teach in priuate families, with a pray-
er for the long preseruatiō of the King
and his posteritie, and a thankesgiving for
the deliuerance of the whole estate
from the late conspiracie.

By RICHARD ALISON
Gentleman and practitioner
in this Arte.



LONDON

Printed by Iohn windet the Assigne of William Barley,
and are to be sold at the Golden Anchore in
Peter Noster Row. 1606.



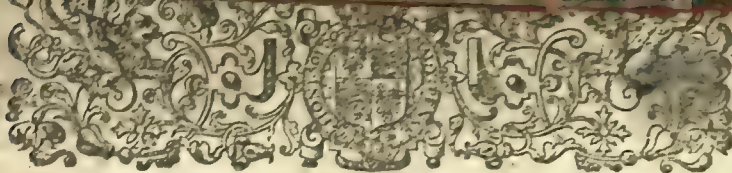
To the right vworthily hono-
red and most free Respecter of all vertue,
his chiefly esteemde and singular
good patrone Sir Iohn Scudamore Knight.

How noble, how auncient, and how effectuall the Arte of Musicke is, many excellent discourses of Theoristes deeply learned in the science haue already so confirmed & illustrated, that it might seeme as much arrogancie in me to attempt the prayse thereof, as it argues malice or ignorance in such as seeke to exclude it out of diuine, or humaine societie. I will onely alledge one testimonie out of an Epistle, which that auncient Father Martin Luther did write to Sentelius the Musician, which is so ample in commendation of this art, that it were superfluous to adde any other. Musicke, saith he, so Diuels we know is hateful and intollerable, and I plainly thinke neither am I ashamed to auerr it, that next to Theologie, there is no Arte comparable with Musicke: for it alone next to Theologie doth effect that, which otherwise onely Theologie can performe, that is, a quiet and a chearefull minde. Now if Musicke merites so high a place, as this holy man hath giuen it, can wee deny loue and honour to them, that with their grace and bounty raise the professors thereof? Or to whom shal we that labour in this qualitie, better recommend our workes, then to our patrones and benefactors? Receiue therefore (most honoured Knight and my worthiest Patrone) the fruites of your bounties and the effects of those quiet dayes, which by your goodnes I haue enioyed. And as the glory of a new finisht house belongs not so much to the Worke-man that built it, as to the Lord that owes it, so if any part of this new worke of mine can excite commendation, the grace is chiefly yours, though the labour mine. But because there is no man more distrustfull of his owne endeouours then I am my selfe, by the weakenes of my nature: I beseech you receiue my labours howsoeuer into your protection, whose worth can best countenance the from misfortune, & spirit defend them, I will onely assist you with a poore mans bounty, I meane my many humble prayers to the highest protector, beseeching him to blesse you with long life and prosperity to his glorie and our comforts, that must euer owe you our seruice and loue.

Your VVor.
wholy deuoted

A 2

Richard Allison.



THE TABLE.

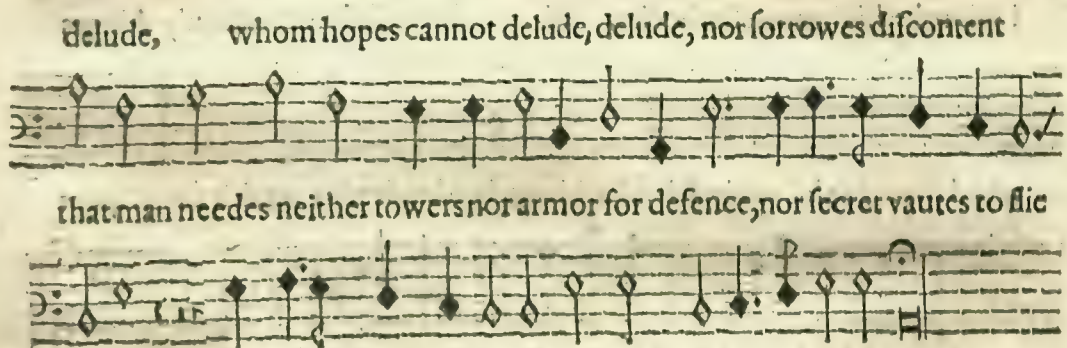
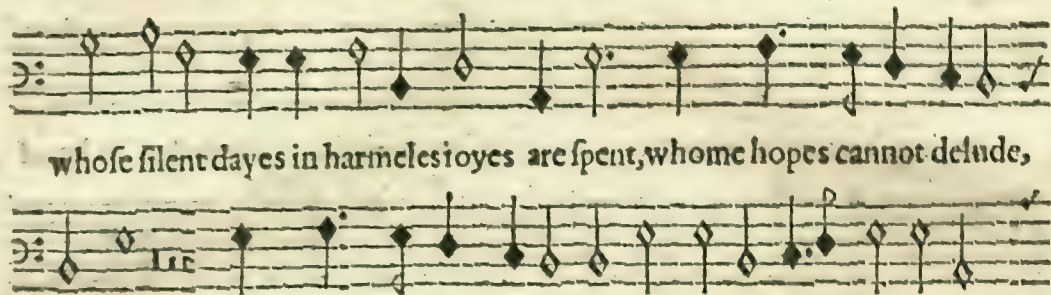
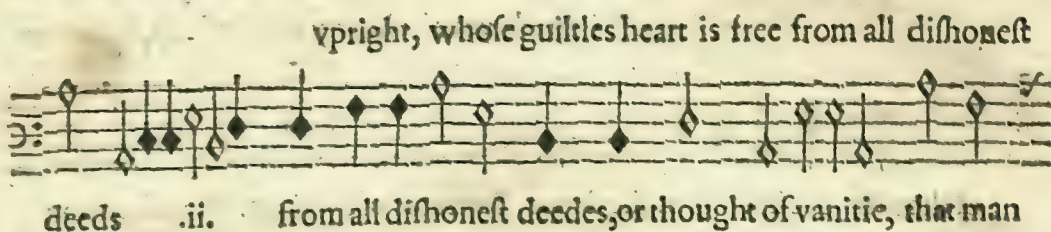
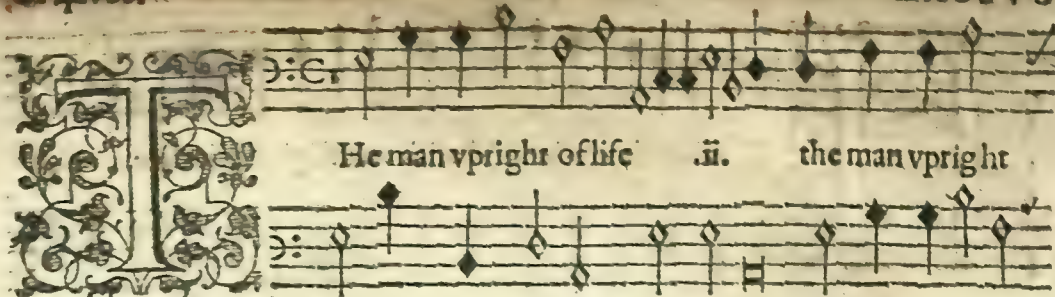
Songs to 4. voyces.

The man vpright of life.	I
He onely can behold.	II
O heauie heart whose harmes.	III
In hope a King doth goe to war.	IIII
Though wit bids wil to blow retreat.	V
But yet it seemes a foolish drift.	VI
I Can no more but hope good hart.	VII
Who loues this life from loue his loue.	VIII
My prime of youth, my feast of ioy.	IX
The spring is past, and yet.	X

Songs to 5. voyces:

Rest with your selues.	XI
For lust is fraile, where loue.	XII
Shal I weepe and shee a feasting.	XIII
Can I abide this praunsing.	XIIII
The sturdie rocke for al his strength.	XV
The stately stag that seemes so stout.	XVI
VVhat if a day or a month or,	XVII
Earthes but a point to the world.	XVIII
There is a garden in her face.	XIX
Those cherries fairely do inclose.	XX
Her eyes her eyes like Angels.	XXI
Behold now prayse the Lord.	XXII
O Lord bow down thine care.	XXIII
The sacred quire of Angels.	XXIIII

FINIS.



The first verse.

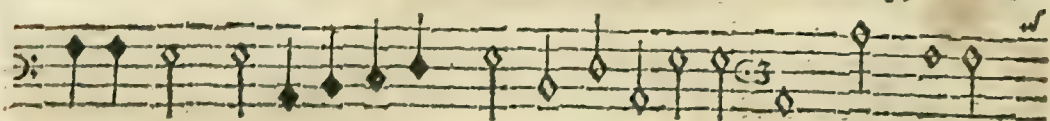




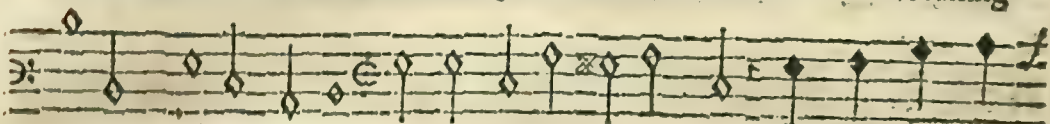
He onely can behold with vnaffrighted cieshee .ii.



with vnaffrighted eyes, the horrors of the deep, & terrors



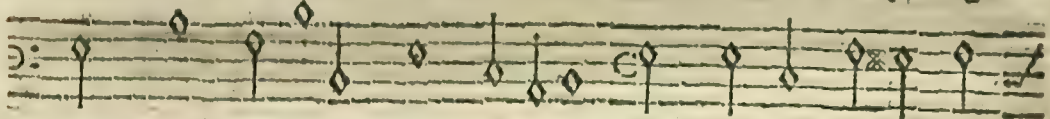
of the skies, the horrors of the deepe, & terrors of the skies. Thus scorning



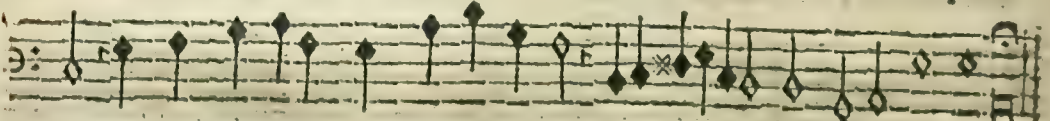
scorning, scorning all the cares that fate or fortune brings. He makes his heauē



his booke, his heauen his booke, .ii. his wisdomē heauenly thinges



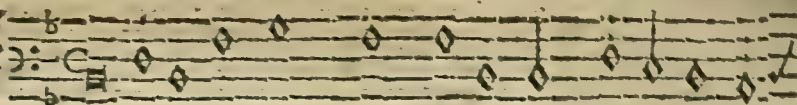
good thoughts his onely friendes, his onely friendes, his wealth a well spent



age, the earth his sober Inne, his sober Inne, .ii. & quiet pilgrimage

The second verse.





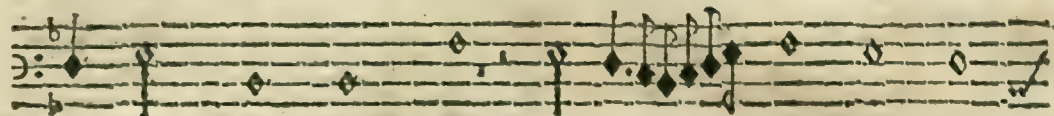
Heauy hart whose harms are hid thy helpe is hurt, is



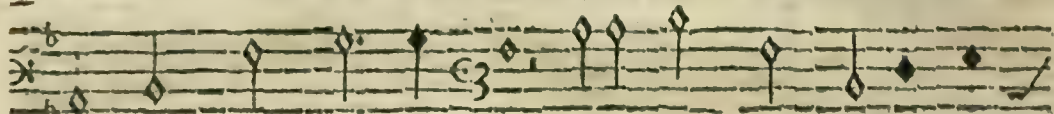
hurt, thy hap is hard, if thou shouldst break, as God for-



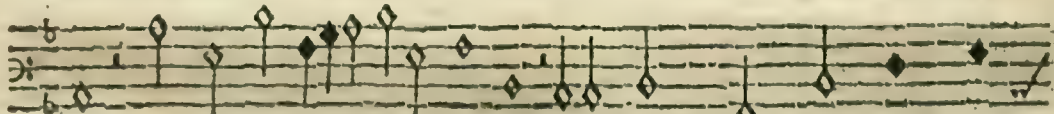
bid, then should desert want his re. warde, hope wel, hope wel to haue, hate



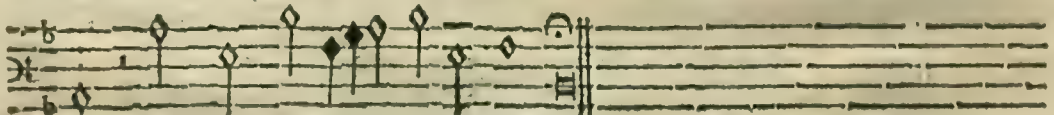
not sweete thought, sweete thought, fowle cruell storms, fairer calmes



haue brought, fairer calmes haue brought, after sharpe showers the sun shines



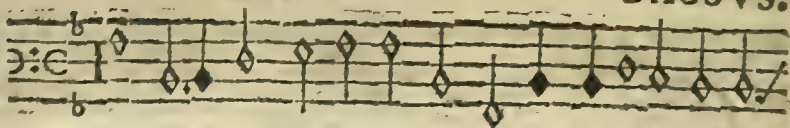
fairer, hope cumslikewise after dispaire, after sharpe showers, the sunne shines



fairer hope cumslike-wise after dispaire.

The first verse.

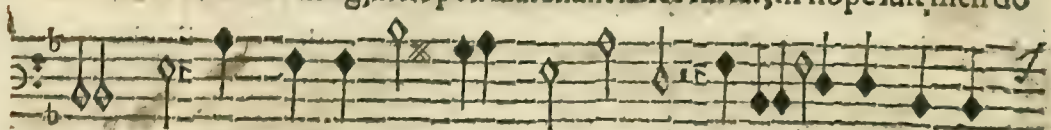




N hope a king doth go to war, in hope a louer liues ful



long, in hope a marchant failes ful far, in hope iust men do



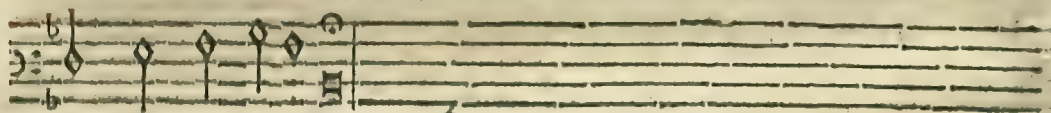
suffer wrong, in hope the plowman sowes his seede, in .iii. in hope the



plowman sowes his seed: thus hope helps thousands at their neede, then faint



not hart among the rest, what euer chance hope thou the best, what euer



chance hopethou the best.

The second verse.

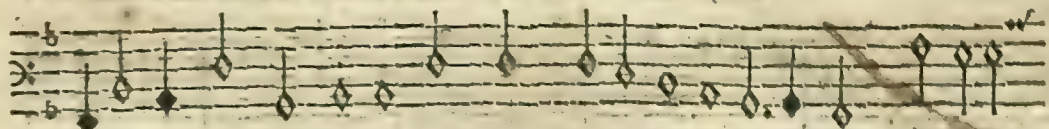




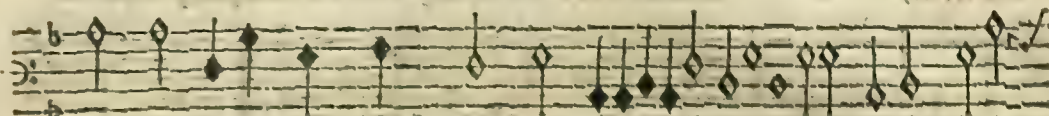
Hough wit bids will to blow retrease to .ii. to .ii.



will cannot worke as wit would wish, when that the Roch doth taste the baire



too late, so warne the hungrie fish, when Cities burn on fierie flame, on fierie



flame, great riuers scarce may quench the same, .ii. If will and fancy



if will and fancie be agreede, .ii. too late for wit to bid take heed



too late for wit to bid take heed.

The 3. verse.

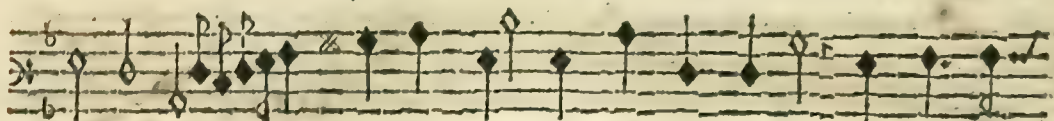




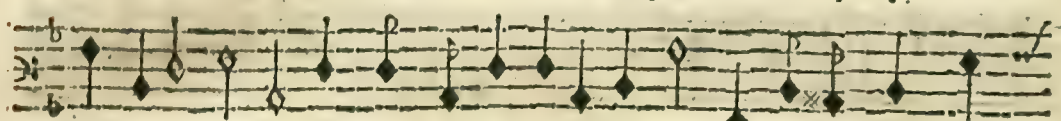
ii. Vt yet it seems a foolish drift, to follow wil, & leaue the



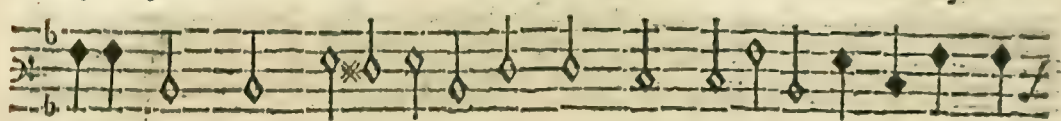
wit, .ii. the wit, the wanton wantō horse that runs



too swift, .ii. that runs too swift, may well be staid, may well be



stayed vpon the bit, but checke a horse amid his race, and out of doubte you



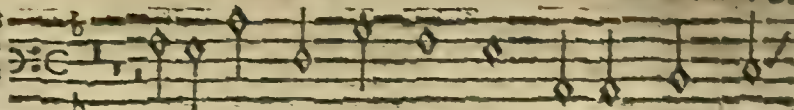
mar his pace, though wit & reason doth men teach, neuer to clime aboue their



reach, .ii. neuer to clime aboue their reach.

The fourth verse.





Can no more but hope good hart, for though the

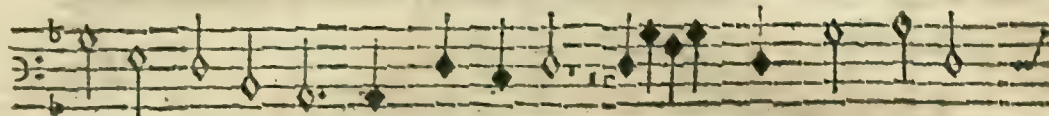


worst doth chace to fal, I know a wile shal ease thy

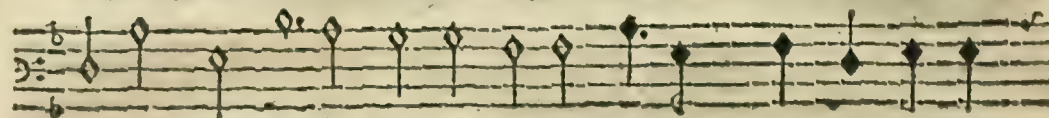


smart, .ii.

and turne to sweete thy sugred gall, when thy good



will and painfull suite hath shake the tree .ii. and wantes the fruit



then keepe thou patience well in store, that soueraigne salue shall heale thy

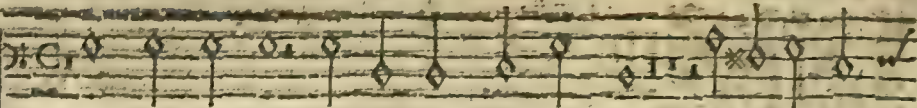


sore, .ii.

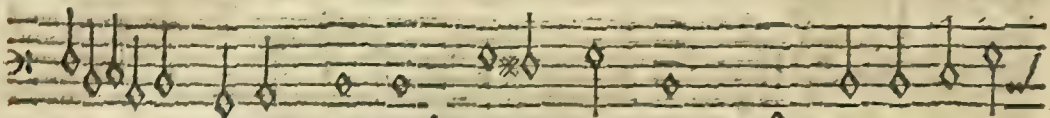
that soueraigne salue shall heale thy sore.

The fift verse.

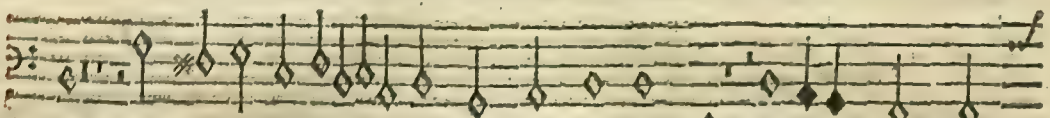




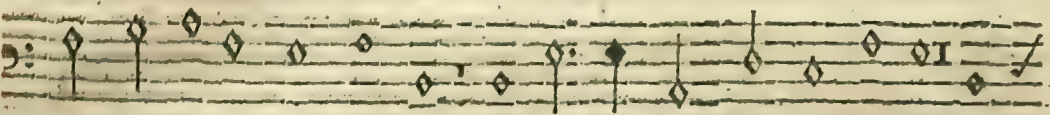
Ho loues this life from loue his loue doth erre & chusing drosse



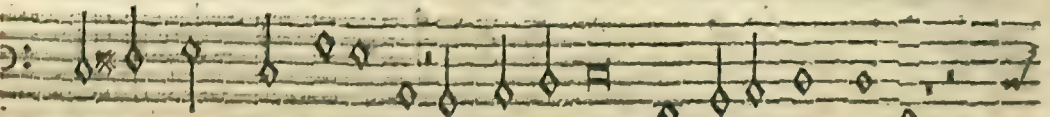
rich treasure doth denie, leauing the pearle Christs counsell to pre-



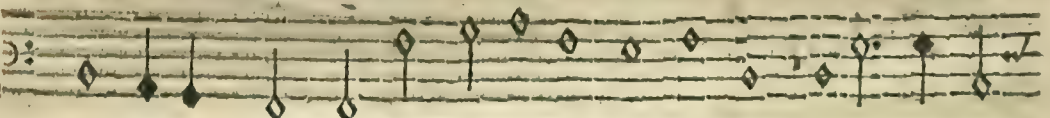
for with selling all, we haue the same to buye, O happy soule that



doth disburse a summe, a summe, to gaine a Kingdome in the life to



gaine a Kingdome in the life to gaine a kingdom in the life to come,



O happie soule that doth disburse a summe, a summe to gaine a king-



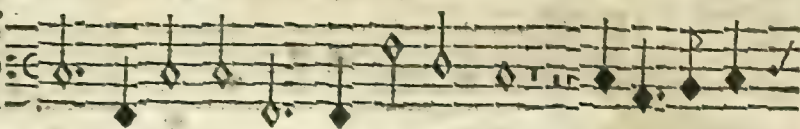
dome in the life, to gaine a kingdome in the life to gaine, a kingdome in



the life to come, to gaine a kingdome in the life to come.



Y prime of youth my feast of ioy is but a dish of



paine, a dish of paine, my crop of corne and all my good



is but vain hope of gaine, vaine hope of gaine, my life is fled is fled, and yet



I saw no sunne, and now I liue, and now now now, .ii. my life my



life is done, my life is fled is fled, and yet I saw no sunne, and now I liue, &c



now now, now, .ii. my life, my life is done.

The first verse.

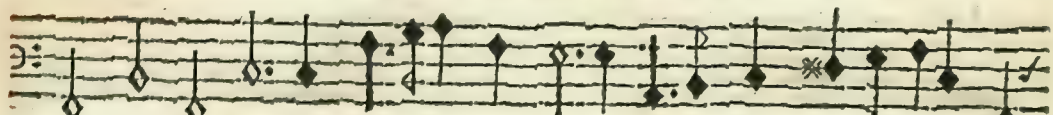




He spring is past, and yet it hath not sprung, the fruit is



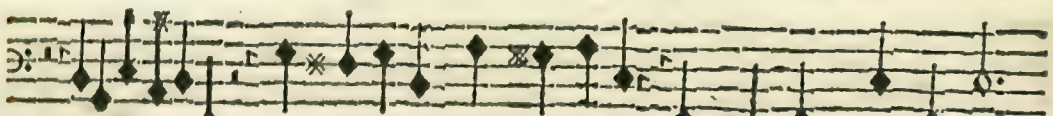
dead and yet the leaues be greene, the leaues be greene,



my youth is gone, and yet I am but yong, I saw the world, and yet I was not



seen, yet I was not seen, my threed is cut, & yet it is not spun, .ii.



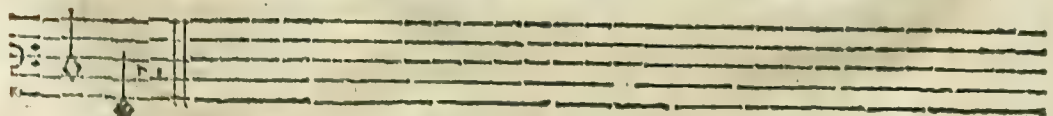
.ii, and now I liue, and now I liue, and now now now my life



my life is done, my threed is cut, & yet it is not spun, .ii not spunne,



.ii. & now I liue, and now I liue & now now now my life, my life



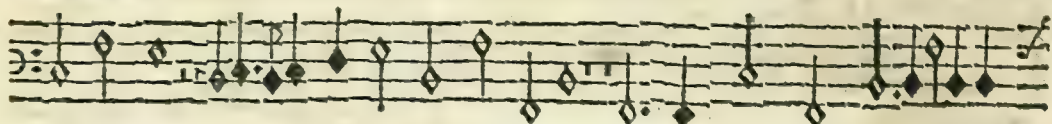
is done.

The second verse.

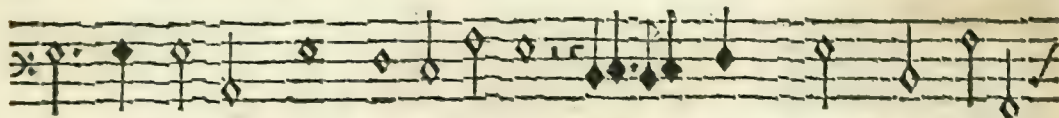
Here endeth the songs of foure parts.



Est with your selues .i. you vaine and idle braines which



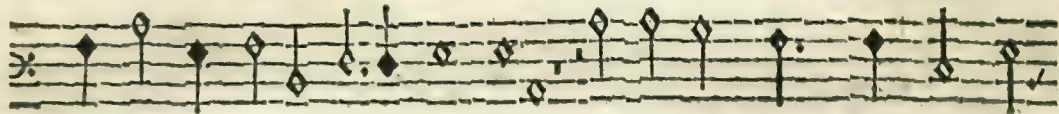
youth and age .ii. in lewdest lust bestow, and find out fraudes .ii. and



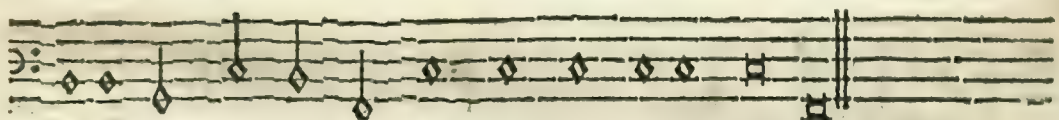
vse ten thousand traines to win the soyle .iii. where nought but sin doth



grow and liue with me .ii. you chaste and honest mindes, & honest minds



which do your life in lawfull loue employ, & know no sleightes, but friends for



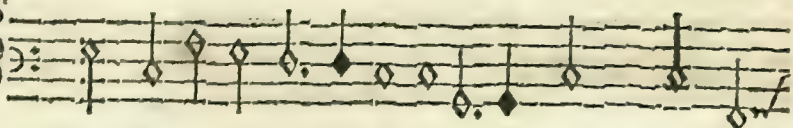
vertue findes, and loath that lust, which doth the soule destroy.

The first verse.





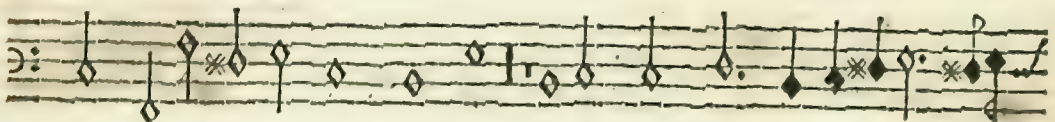
Or lust is fraile, where loue is euer found, lust outward



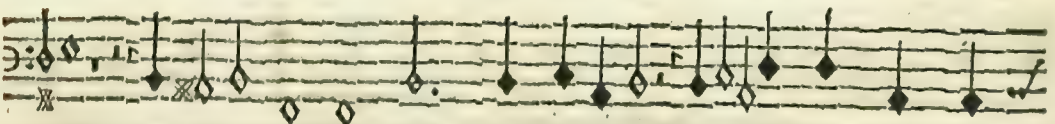
sweet, but inward bitter gall, a shop of shewes, where no



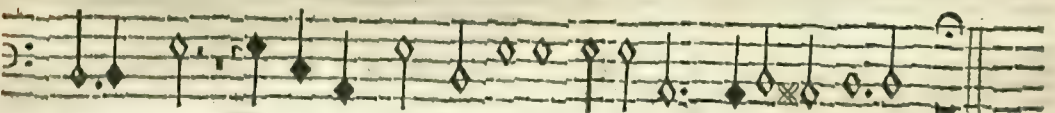
good ware is found, not like to loue, where honest faith is all, so that is lust



where fancy ebs and flowes, & flowes & hates and loues as beauty dyes and



grows, as beauty dyes and growes, and this is loue ,ii- where friendship



firmy stands on vertues rock, & not on sinful sands, & not on sinful sands.

The 2, verse,





Hall I I weepe, and shees a feasting, shall I I weep



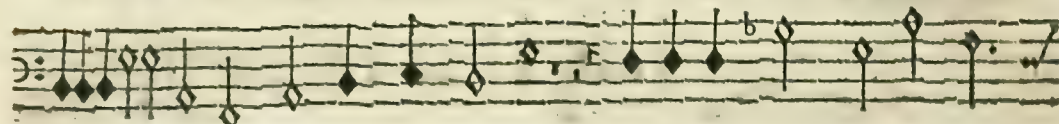
and shees a feasting, O cruell cruell fancy, that so doth



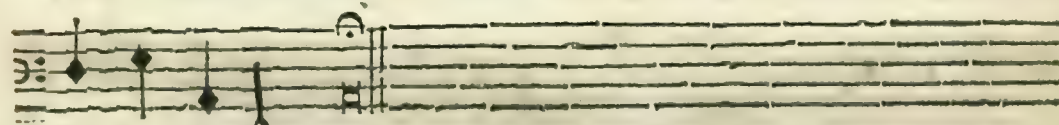
blinde thee .ii. to loue one doth not mind thee; that so doth blind thee to



loue one doth not mind thee, O cruel cruell fancy that so doth blind thee



.ii. to loue one doth not mind thee, that so doth blind thee to loue



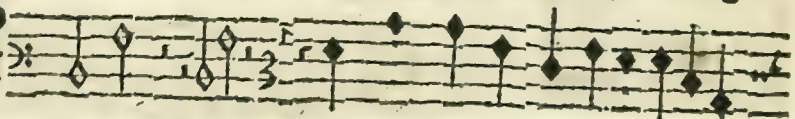
one doth not mind thee.

The first verse.

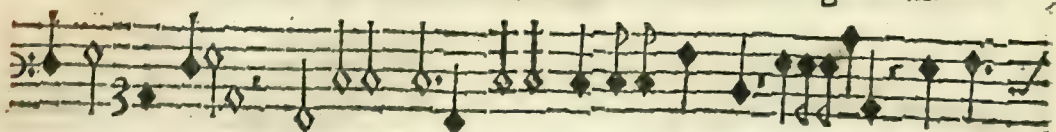




An I can I abide this praunſing, this praunſing



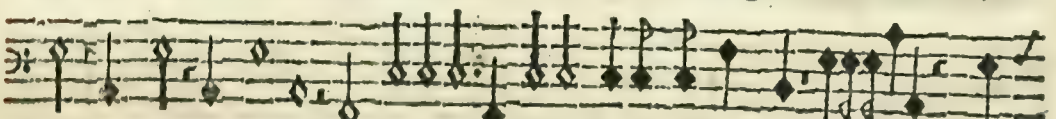
I weepe .ii. and ſhees a daunſing .ii.



a daunſing .ii. O cruell cruell fancy ſo to betray me .ii. thou goeſt



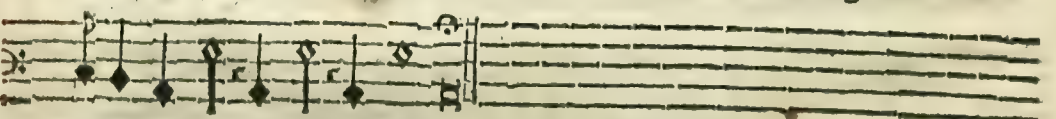
about to ſlay me, thou goeſt about .ii. thou goeſt about about to



ſlay; to ſlay; to ſlay me, O cruel, cruel fancie ſo to betray mee .ii. thou



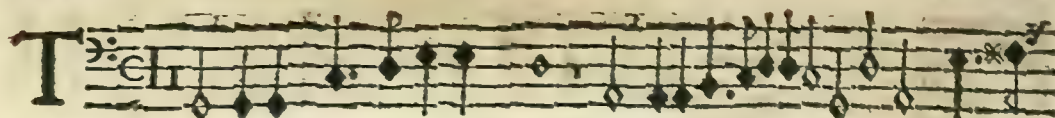
goeſt about to ſlay me, thou goeſt about .ii. thou goeſt about



about to ſlay to ſlay to ſlay me.

The 2. verſe.





He sturdie rock for al his strength the .ii. by raging seas, by



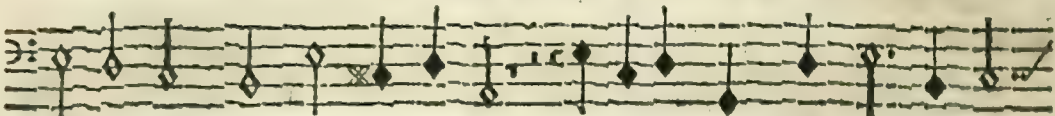
raging seas is rent in twaine, the marble stone is pearst at length, the



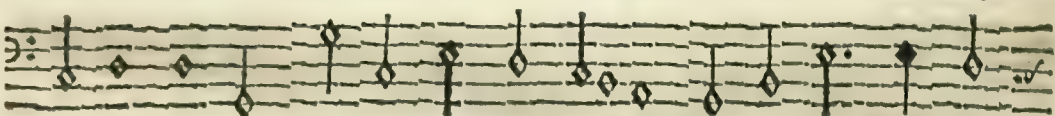
.ii. with little drops with little drops of drizzling rain the oxe dooth



yeelde vnto the yoake, the oxe doth yeeld vnto the yoake, the Steele obeieth



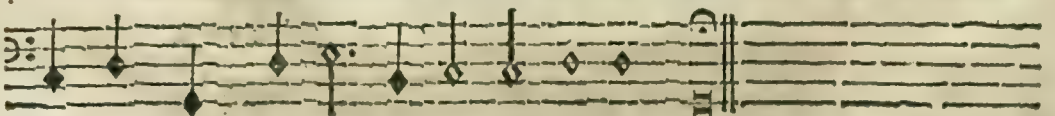
the hammer stroake, the Steele obeyeth the hāmer stroake, the Steele obeyeth



the hammer stroake, the oxe doth yeeld vnto the yoake, the oxe doth yeeld



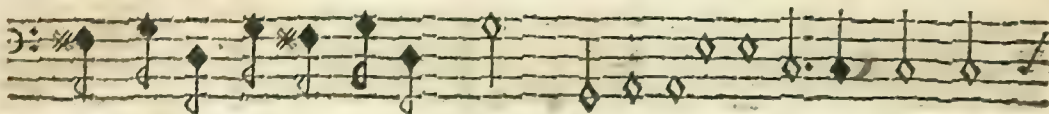
vnto the yoke, the Steele obeyeth thd hammer stroake, the Steele obeyeth the



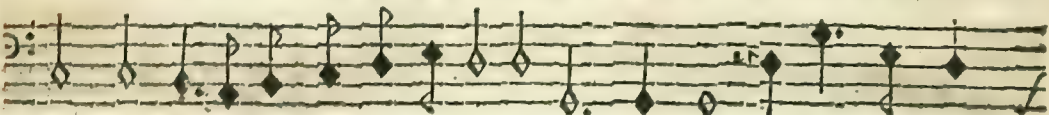
hammer stroake, the Steele obeyeth the hammer stroake.



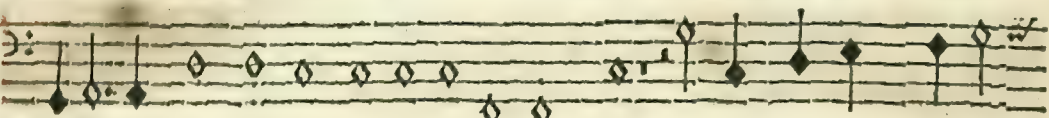
He stately stagge that seemes so stoute, by yelping hounds by yel-



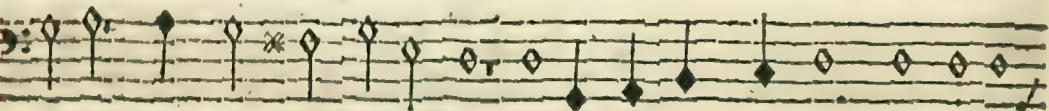
ping, yelping, yelping, yelping houndes at bay is set, the swiftest birde that



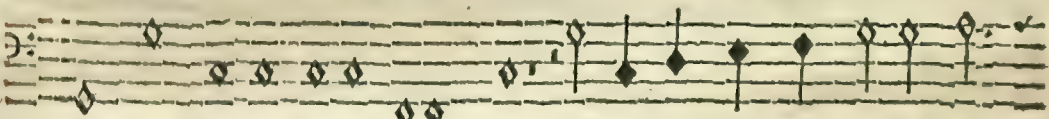
flies, the swiftest bird that flies about, at length is caught, at length is caught



in fowlers net, the greatest fish in deepest brooke, is soone, is soone deceiued



is soone deceiude, with subtle hooke is soone, is soone deceiued, with subtle



hook the greatest fish in deepest brooke is soone is soone deceiued, is soone



deceiued, with subtle hooke is soone is soone deceiued with subtle.

The 2. verse.

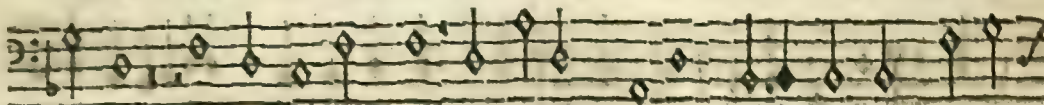




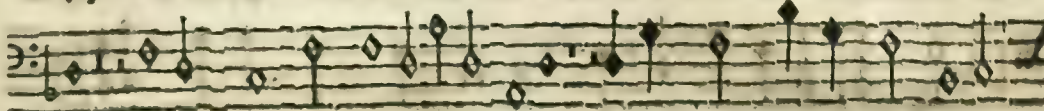
Ha if a day &c. crown thy delights with a thousand sweet con-



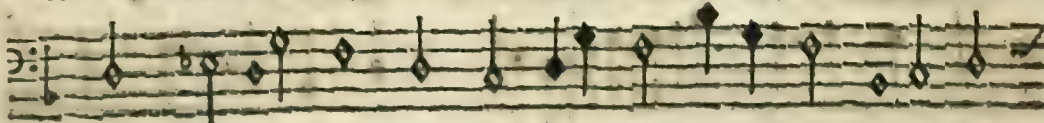
tentings, crosse thy desires with as many sad tormentings, fortune, honor, beau-



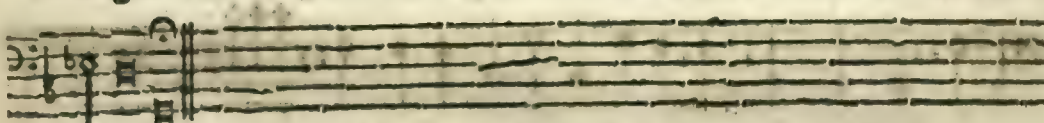
ty youth, are but blossoms are but blossoms dying, wanton pleasure, doating



loue are but shadowes, are .ii. flying, are but toyes, are but toyes idle



thoughts deceiuing, none haue power of an howre of an howre in their liues



bercailing.

The first verse.

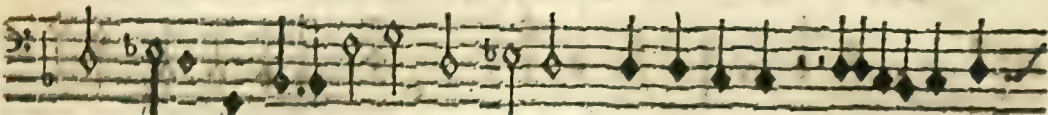




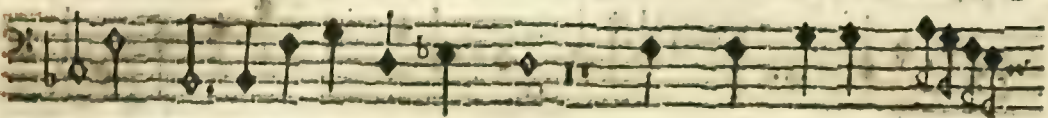
Arthes but &c. to the world, and a man is but a point to the



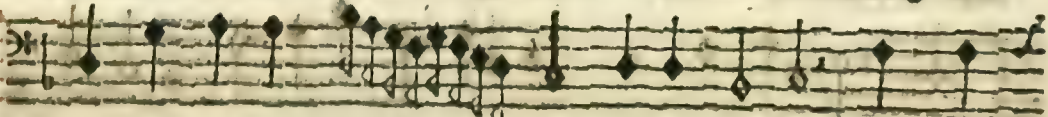
worlds compared centure, of a point be so vaine, as to triumph in a seely



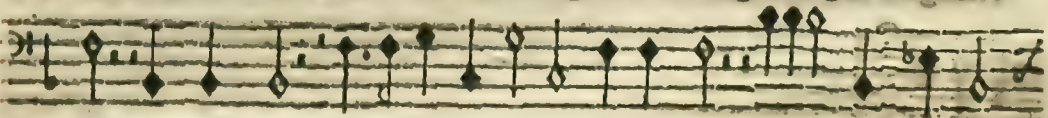
points adventure, all is hazard that we haue, there is nothing .ii. nothing



obiding, dayes of pleasure are like streames, through faire meadowes gli-



nding, faire meadowes gli- ding, meadowes gli- ding wealth and



wo time doth goe, time is neuer turning, secret fates .ii. guide our fates



both in mirth and mourning:

The second verse.





Here is a garden in her face, where roses and white lilies grow



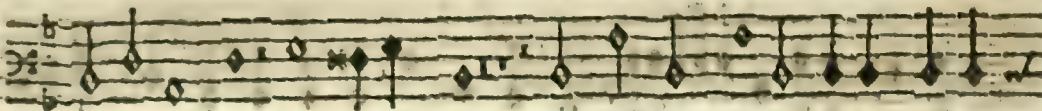
a heavenly paradise is that place, where in all plea-sant fruits do flow,



where in all plea-sant fruits do flow, there cherries grow, that none may



buy till cherie ripe ripe ripe cherie ripe cherie ripe, cherie ripe cherie ripe



thēselus do crie, there cherries grow, that none may buy til cherie ripe ripe,



ripe cherie ripe chery ripe cherie ripe cherie ripe thēselus do cry.

The first verse.





Hose cheries &c. of orient pearle a double row .ii. which whea



her louely lonely laughter shows they looke like rose buds fild with snow,



they looke like rose buds fild with snow, fild with snow, yet the no Peere nor



Prince may buy, till chery ripe, ripe .ii. chery ripe cherie ripe ripe,



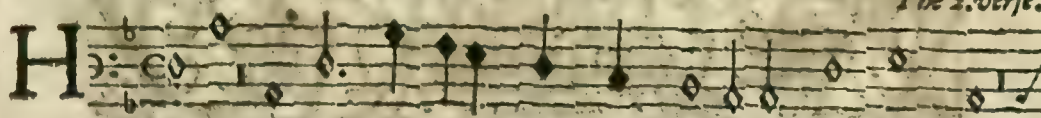
cherie ripe, chery ripe .ii. the selues do crie, yet the no peere nor prince



may buy, till chery ripe, ripe .ii. chery ripe chery ripe ripe chery

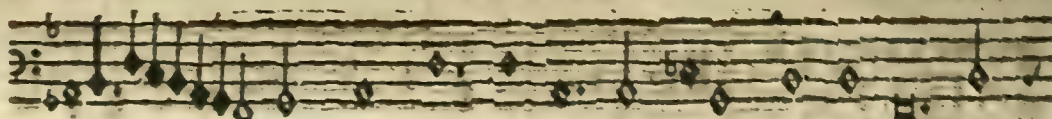


ripe, chery ripe .i. them selues do crie.



Er eyes her eyes like Angels watch them still angels watch them still

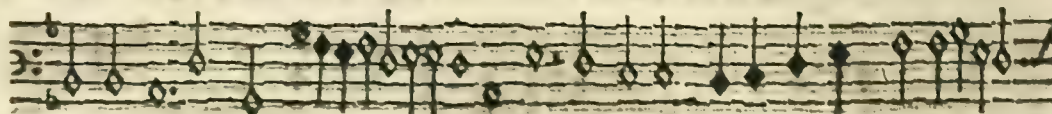
The 2. verse.



.ii. watch them still her brows like bedded bows do stād thret-



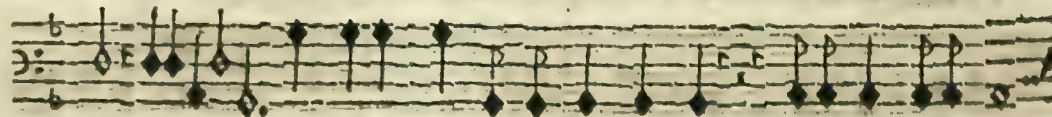
ning .ii. with percing frowns to kil to kil to kil kil kil kil al that aproch with



eye or hād or hand .ii. or hād shee sacred cherries to com nie .ii.



to com nie til cherie ripe, .ii. ripe til chery ripe .ii. ripe til chery



ripe .ii. ripe till cherie ripe cherie ripe ripe ripe chery ripe cherie ripe



thē selus do crie, do crie, these sacred cherries to com nie, .ii. to com nie

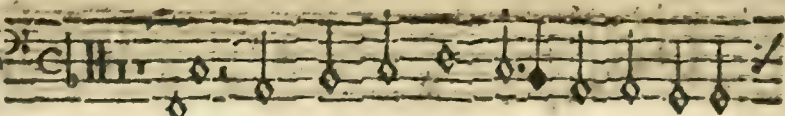


til cherie ripe .ii. ripe til cherie ripe .ii. ripe til cherie ripe .ii. ripe



til cherie ripe cherie ripe ripe ripe chery ripe, chere ripe themselves do crie,

The 3 verse



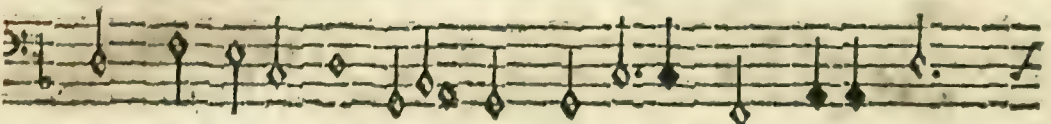
Ehold now praise the Lord al ye seruants of the



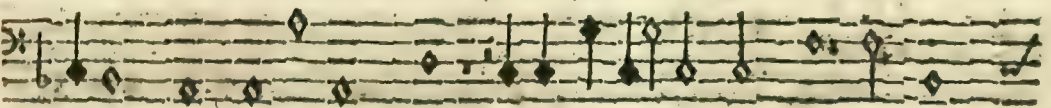
Lord Behold beheld now praise the Lord, al ye seruants



of the Lord ye that by night stand in the house of the Lord ye that by



night stand in the house of the Lord even in the Courts of the house



of our God, lift vp your hands in the sanctuary, and prayse the Lord



and prayse the Lord, the Lord that made that made both heauen and



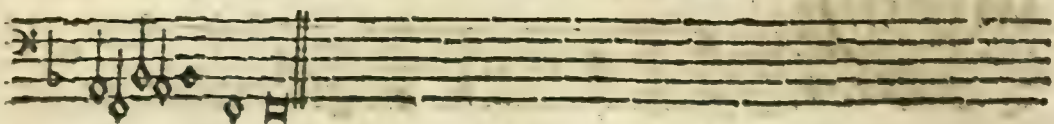
earth, giue thee blessing, giue thee blessing out of Sion, giue thee ble-



sing out of Sion, giue thee blessing out of Sion, giue thee blessing out of



Sion out of Si-on, giue thee blessing out of Si-on, A-



men.

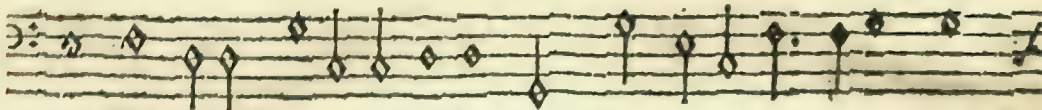




Lord bow down thine eare vnto our prayers which



we make to thee in thy sons name, O Lord bow down



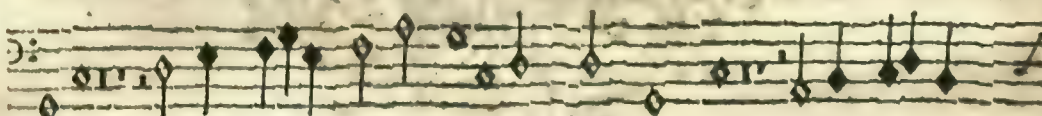
thine eare to our prayers in thy sons name, and for his sake, preserve our



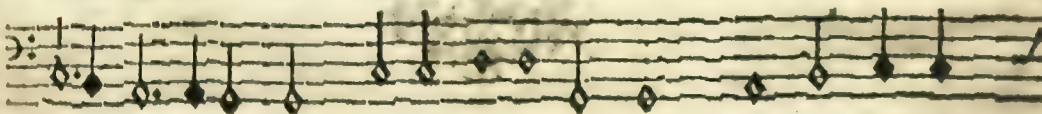
gracious King and Queen from all their enemies continue O Lord their



deliuerance from the conspiracies of al such as rise vp against them, preserve



also preserve also his royall progenie Prince *Henric*, preserve also his



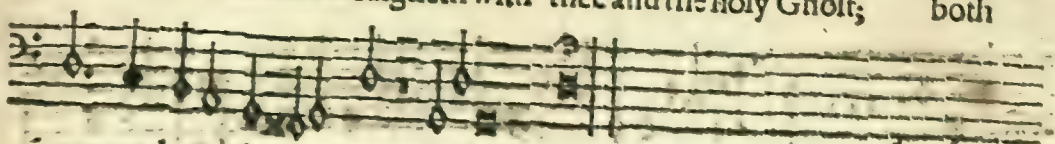
royal progenie Prince *Henric* and the rest, euen through the same our



Lord Iesus Christ, who liueth and raigneth with thee and the holy



Ghost, who liueth and raigneth with thee and the holy Ghost; both



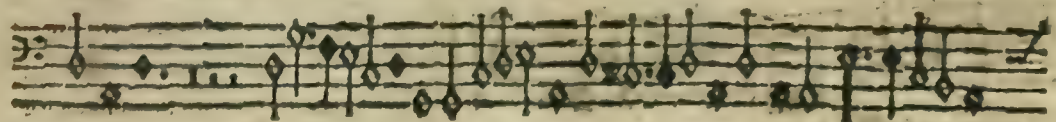
now and euer A- men, A- men,



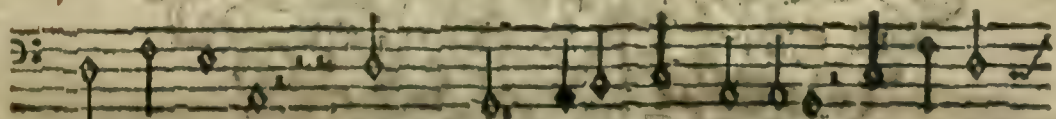
Of 5, voc.

XXIIII

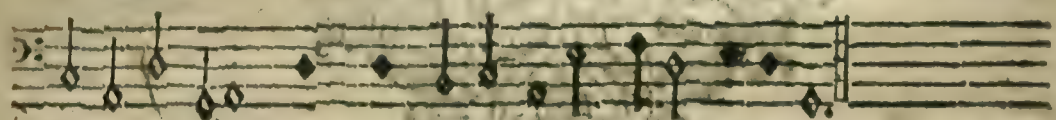
BASSVS



CHORVS



Tis thou O Lord, through strength of thy right hand alone, that Sathans



secrets haſte- ualde. and bloody bloody treason overthrow. *His alle*

FINIS





